EAST WEST 東西報

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Asian groups won't back teacher strike

he Association of Chinese chers (TACT) voted last week oppose strike actions taken by San Francisco federation of chers and the San Francisco ssroom Teachers Association. 'ACT president Ted Wong said t the strike demands do not lress themselves to the real iciences present in the school trict, nor do they prove that ss teacher inequities exist.

Ie said that the demands reflect sonal gains more than minority ds.

CONFLICT

Vong added that TACT suspects th teacher organizations of ploiting and appeasing ethnic norities when they belatedly led minority concerns to their ginal set of demands.

Another reason TACT opposes ike action is that the school trict's recent affirmative action neuvers, which TACT wholeartedly supported, conflict with teacher organizations' stand on iority.

The decision taken by TACT to pose strike actions coincides th stands recently taken by the ck Teachers Caucus, the Latinnerican Teachers Association, d the Asian-American Task rce on Education.

REASONS

The Asian-American Task Force Education, in opposing the AFT-CTA strike, issued the following reasons for its stand:

—Class reduction does not necessarily mean improvement in the administering of education. To strike at a time when the District is least able financially to hire 300 more teachers, as demanded by the AFT, would appear to be unrealistic.

—The San Francisco Unified School District is one of the highest paid systems in the country. Any additional money should be directed towards the improvement of education for students, as a matter of priority. It should be noted that the superintendent and the board have recommended a four per cent salary increase and one per cent fringe benefit package to all personnel.

—Para-professionals, we agree with the AFT and CTA, must be retained since they play a vital and indispensable role in the educational process. It should be noted, however, that the AFT has always concerned itself primarily with maintenance of the tenure system, a system which negates the role of the para-professional.

—Most importantly, we feel that there are definite racist undertones in this strike action. This massive shutdown of the schools could well be representative of opposition to the Affirmative Action Program of the School Board.

Lyman Jee buys BOA building

The old world headquarters building of the Bank of America was sold last Friday for $7.5 million to Lyman Jee, the Chinese-American who heads the group developing the $200 million Yerba Buena Center.

The 12-story landmark building occupies the entire frontage on the east side of Montgomery Street between California and Pine Streets.

Jee will spend another $2 million on remodeling the building, emphasizing that the "unique architectural character of the structure"—it has Grecian columns—will be maintained.

As the new owner of the building, Jee becomes the landlord of Louis Lurie, who maintains offices there.

Major ground floor tenants of the remodeled building will include Security Pacific National Bank and the Sanwa Bank.

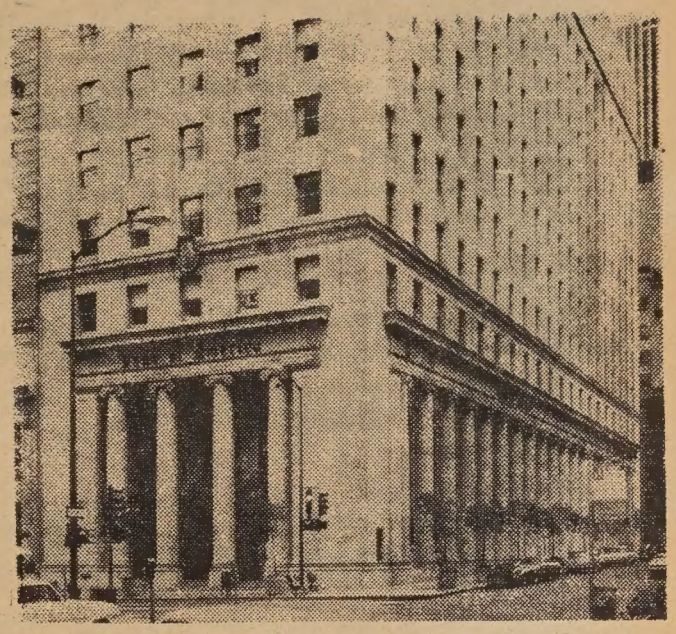
THE FINANCING

One entire floor will be occupied by the architectural, engineering, legal and financing teams of Schlesinger-Arcon Pacific, the group of which Jee is the president and that will build the entire Yerba Buena convention-hotel-office-sports complex.

As such, the old Bank of America head office will become the headquarters for South of Market redevelopment.

Principal financing for the acquisition of the B of A building was supplied by the Bank of America Foundation with participation of Travelers Insurance Company and U.S. Leasing Real Estate Investors.

TWELVE-STORY LANDMARK IS SOLD



—Examiner Photo

Chinese Mental Patient For 36 Years May Be Released

VENTURA, Calif.—A 71-year-l Chinese man, who has spent lf his life in state mental hosals for unclear reasons, may be eased to a San Francisco rest me.

Psychiatrist Grant Garlock was pointed at a Superior Court hearg last week to report on the ental condition of Dock Kim uey at a hearing April 12. If leased, Huey would be assigned a conservator, or guardian.

Huey, who weighs about 100 unds and speaks only Chinese, came to San Francisco in 1924 and was committed in 1935 to a state mental hospital in Stockton. After 25 years he was transferred to Patton State Hospital and then to Camarillo State Hospital in 1962.

Neither John Sullivan, a deputy county public defender representing Huey, nor Charles Kidd, assistant to the medical director at Camarillo, said why Huey was committed. It has been suggested his confinement was because he could not communicate with doctors.

Contractors bid sought

The Chinese Cultural Foundaon announced on April 5 its tention to encourage all Chinese ontractors and subcontractors to epare and submit bids for the ird floor interior work for the hinese Cultural and Trade Center cated at Kearny and Washington reets.

The announcement is based on arlier decisions of the Foundation o include and execute a policy of ffirmative action in all phases of he construction of the Center.

The Foundation is particularly nterested in the recruiting, training, upgrading, retaining and promoting of minority workers, especially the Chinese, in all aspects of the construction industry.

In line with this policy of affirmative action, the Foundation wishes to encourage Chinese contractors and subcontractors to prepare and submit bids for the Center. Following is a list of required trades for construction of the Center: plaster, drywall, ceramic tile, plumbing, electrical, millwork, miscellaneous metal, painting, flooring-vinyl tile, glass and glazing.

Plans and specifications will be available for inspection beginning on Monday, April 12, at Peninsula Builders Exchange, Oakland Builders Exchange, Scan-Phototronics, Inc., and the Daily Pacific Builder.

The president of the Foundation is Gordon Lau and the architect for the Center is Clement Chen.

CMC hits KQED on broadcast fee

The Chinese Media Committee, the sponsor of the weekly "Chinese Community Hour" over KQED-FM, has refused to sign a new "Understanding Relative to Special Interest Program" with the management of the station and has questioned the legality of the $35 underwriting fund per hourly program required by the station to cover overhead expense.

In their long letter to KQED-FM, Germaine Q. Wong and Ling-chi Wang, the co-chairmen, declared that entering such a contract "is contrary to the public interest, convenience and necessity." As for the underwriting funds, the co-chairman said that it is "nothing short of a time charge for the use of a non-commercial educational facility." Citing Section 73.503 (2) (c) of the Rules and Regulations of the Federal Communications Commission (FCC), they said that the charge went "well beyond what a non-commercial educational FM station is even permitted to accept as 'costs incidental to its production and broadcast.'" The Committee complained that it has had to assume the entire cost of program production since the Cantonese-language program began on February 3.

"The required payments to KQED-FM cannot be considered a 'general contribution to the operating costs of the station' (73.503 (2) (c)), since they are a contract precedent to our use of station facilities and we must enter into a formal written agreement to make weekly payments for our broadcasts. These payments have never been voluntary on our part and have been considered by us to be the station's charges for an hour of its broadcast time," the co-chairmen continued.

The Committee also cited the FCC's 1960 Programming Statement (FCC 60-970) which states that "Service to Minority Groups" is one of the 14 "major elements usually necessary to meet the public interest, needs and desires of the community in which the station is located." Since about 13 per cent of the San Francisco population is Chinese and almost 50 per cent of the Chinese population in the Bay Area speaks Cantonese as a first language, according to the co-chairmen, "the hour of Chinese programming which we provide over KQED-FM is an indispensable service to its audience and a most significant element of the station's overall program service." They said, "It is precisely the kind of program service for which non-commercial educational FM stations were established and it seems highly irresponsible for KQED-FM to base its continuance upon a fixed assessment upon the Chinese-American community."

At the conclusion of the letter, the co-chairman stated, "We fully expect the continued cooperation of KQED-FM in presenting meaningful and necessary programs for the Chinese-American community of the San Francisco area. We hope the individual Chinese-American citizens will make voluntary donations to the station for its continued operation. However, we will not continue to pay for time on KQED-FM in any guise, which is in violation of the terms of your license, nor will we enter into agreements which cause the station to abdicate its responsibilities as a licensee. We are prepared to discuss with you our future broadcast activities over KQED-FM at a time which is mutually convenient. A written reply before our meeting will be greatly appreciated."

Copies of the letter were sent to Dean Burch, chairman of FCC, to the secretary of the FCC, and to the License Renewal Division of the FCC. To date, the Media Committee has not received a written reply from the station. The co-chairmen indicated that they intended to seek a ruling from the FCC on issues raised in the letter. In the meantime, they urged to audience of the "Chinese Community Hour" to support the weekly program by making direct contributions to KQED-FM, 1011 Bryant Street, San Francisco, California 94103.

WAX MUSEUM WINDOWS SMASHED

The just-opened Chinatown Wax Museum had its front plate glass windows smashed last week.

HAWAII GOVERNOR APPOINTS 44

HONOLULU—Hawaii governor John A. Burns has appointed 44 persons to boards and commissions. Among appointees are:

Han Y. Ching, cemetery board; John A. H. Lee, contractors' license board; Owen Ho, Kamehameha Day celebration committee.

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EDITORIAL

SILENT NO MORE

The Tiao-yu Tai Movement has broken twenty years of political silence by overseas Chinese students and ushered in a new era of political activitism.

Chinese students from 35 college campuses will gather this weekend to protest against Japan's aggression, the United States approval and support of Japan's actions and the inaction and impotence of the Nationalist government in Taiwan in face of crisis.

Demonstrations will be held in Washington DC, New York, Chicago, Los Angeles, San Francisco and Seattle.

In the Bay Area, students will assemble on Friday noon in San Francisco Chinatown's Portsmouth Square. The rally will be followed by marches and demonstrations at the Taiwan consulate, Japanese consulate and the U.S. Federal Building.

In Washington the rally will end at the U.S. Capitol and in New York at the U.N. Plaza.

The Tiao-yu Tai islands belongs to the Chinese people. Let the world know. Join the protest rally wherever you are.

WAX MUSEUM MAKES CHANGES

We are pleased to report that the proprietors of the Chinatown Wax Museum have yielded to the will of the people and will remove those tableaux that were found to be objectionable.

The scene depicting an opium addict smoking "yin shee" has been removed. Other changes will follow, according to management.

The museum operators also indicated that they are willing to listen to any one or group and hope that critics would offer equal courtesy.

We believe that is fair enough. The wax museum has already had its show window smashed. The only one who benefit from such actions are the glass companies. And they have been making a good living from Chinatown as of late.

UBAC MARCH A SUCCESS

Over a hundred demonstraters from Chinatown marched in front of the United Bay Area Crusade headquarters Monday over the inequity of funding to the Asian community.

Spokesmen Joseph Wong, Chinatown-North Beach English Center director, and Lillian Sing, Chinese Newcomer Service director, met with UBAC officials who agreed to hold a meeting with the United Asian Community on Monday, April 12.

BERKELEY ASIANS MEET

BERKELEY – Residents of the Asian-American community are urged to attend an organizational meeting at Jefferson Elementary School on April 13 at 7:30 p.m.

Berkeley residents who are or have been active with Concerned Asian Parents and the Asian Task Force and all other Asians are urged to attend.

Letters to the Editor

GOOD THINKING

Dear Editor:

I had decided not to renew my subscription. Then I read the item "Leaving Home" in the Chi-Am Corner by Jade Fong in the issue of 3/3/71. If I do not renew I may miss another gem like that one. I enclose my check for $7.50.

John Schlotterback
Philadelphia, Pa.

COME OF AGE

Dear Editor:

As one who was born and raised in San Francisco Chinatown, it has been an exciting experience to receive East/West newspaper. It has been helpful as well as fascinating to see the changes in social and political growth "back home" as reflected in your news articles, although I find some articles quite "unliberated" but each issue seems to be improving.

My work in the black and Puerto Rican communities during the last eight years has forced me to re-evaluate my own ethnic identity as well as renew studies of Chinese history and culture. It has been a valuable experience in cultural shocks as the black and brown movements have taken tremendous strides during the last several years. I hope the Chinese in America are at a point where they can "come of age."

Sincerely,
Dennis Loo
Lima, Ohio

Honored guests at the Lee Family Spring Banquet: (left to right) Front - Mrs. Kemp Frederick, Dr. and Mrs. Herbert Chow, Dr. and Mrs. Robert Lamp, Dr. Jane Zahn, Mr. Bertram Edises, Dr. Kemp Frederick. Rear - Mr. Lee Fung, Mr. and Mrs. Harry Lee.

CHI CHENG HONORED

The Republic of China's track star Miss Chi Cheng, the world's foremost female athlete, received the Tanqueray Sports Achievement Award, a silver plaque, at a luncheon in a midtown restaurant in New York March 22.

"I am embarrassed—I alw[illegible] ask myself, 'do I deserve all t[illegible] attention'" Miss Chi remark[illegible] as she faced a battery of wh[illegible]ring television cameras a[illegible] fast-talking newsmen at ce[illegible]monies honoring her as win[illegible] of the award.

Ding ho domestic

To those for whom housework is a chore comes now a solution. During April, some 20 Chinese women will graduate from a pilot housekeeper course taught by Mrs. Florinda Huang, a U.C.-trained home economist.

The "Ding Ho Housekeepers," armed with diploma and three local references, will doll up your home for $2.00 per hour plus social security taxes.

For four hours daily since February 12, the women learned the fundamentals of housecleaning, plus basic terms in English.

This pilot project, aimed at providing training for older women in household tasks and regular, part-time jobs in homes, is spon[illegible] jointly by six community age[illegible] Self Help for the Elderly, th[illegible] Francisco Community C[illegible] District, the Clay Street Y[illegible] the State Department of H[illegible] Resources Development (C[illegible]town-North Beach office), th[illegible] Health Department (Center [illegible]) and the Chinatown branch o[illegible] Social Security Administratio[illegible]

Persons interested in employ[illegible] "Ding Ho Housekeeper" for a [illegible]mum period of four hours per [illegible] shift should contact the C[illegible]town-North Beach Human R[illegible]sources Development Center, [illegible] Commercial Street, telep[illegible] 433-0575.

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By Jade Fong

EXUAL LIFE IN ANCIENT CHINA...Ever wonder how our ancesors did it? It's always been at the back of my mind, but until I saw he title, *Sexual Life in Ancient China,* by R. H. Van Gulik, I really ever gave the question much thought. When I finally got a hold of he book, I was much rewarded for my patience with the library.

It was more than I had expected. Let me tell you *Sexual Life in Ancient China* is more than the title implies. Sure, it answers questions pertaining to the sex habits of our ancestors beginning with he Chou dynasty and ending with the Ming and Mongul periods. t tells, with authoritative footnotes, of orgies, of the part sex played n court life, of homosexuality, of aphrodisiac formulas, of brothel fe, of superstitions and religious beliefs relating to the sex act, and f the actual techniques applied, derived from sex manuals dating rom early times. (It is to your advantage if you can read Latin, since nany of the lewd descriptions, for some reason, were translated into atin.)

If this is all you want, it's there. But *Sexual Life in Ancient China* s a serious, scholarly piece of research, proffering a vast amount of knowledge on the Chinese. If you're at all interested in literature, you'll enjoy the many quoted passages from poems, letters, and novels that point out the passionate side of the people. You'll also appreciate its survey of Chinese literature, e.g. of how pornography began during the T'ang dynasty, of why plays and novels became so popular during the Yuan period, and of cases of heavy censorship during the time of the Three Kingdoms.

Then too, if you're interested in religion, history, philosophy, sociology, political science, semantics, woman's lib, ethics, ethmology, costumes, furniture, art, or customs, as relates to the Chinese, you'll find something on your subject in this book. It's amazing how much Van Gulik, diplomat and orientalist from Holland, knows and s capable of sharing with the reader.

I was also impressed with the insight Van Gulik shows regarding he Chinese. Take, for example, this statement:

"Everytime one studies a Chinese subject in its historical setting, one is again struck by two distinctive features: the astounding resilience of the Chinese race, and the remarkable cohesive force of Chinese culture. During a period of more than two thousand years, one sees again and again a partially or entirely foreign-dominated or internally divided China recuperate as it were overnight, and in an amazingly brief space of time transform itself back again into a unified, independent nation with a homogeneous culture.

This phenomenon amazes the foreign observer, but it never amazed the Chinese, who take it simply for granted. The Chinese never believed in the permanence of their Emperors and their dynasties, whose mandate lasted only as long as "Heaven above and the people below" wanted it to last. But they did and do have an unshakable belief in the permanence of their race and their culture. Wan-sui *"Ten thousand years!", the time-honoured formula for greeting the Emperor, was not addressed to a divine being but rather to the man who, as* primus inter pares, *at that particular time symbolized their race and their civilization. In honouring their Emperor the Chinese consciously honoured themselves, their race and their culture. The only race and culture that--in their view--were worthy of the name, the only civilization that would never perish."*

The Chinese have always shown this ethnocentrism...the reason why we call our country "Central Kingdom"...the reason why others are called "White Devils," "Black Devils," and "Foreign Devils," the Chinese being the only civilized people...the reason why we have been brainwashed to believe that we, as a people, are superior to others, with our rich culture and long history, even in America...

A DOG THAT UNDERSTANDS TAISHANESE...We're so used to dogs answering to English in America that it really is out of the ordinary to see a dog respond to Chinese, and Taishanese at that. It was on Jackson Street one afternoon that I saw a small dog, a cross between a Pomeranian and a fox, performing such tricks as shaking hands, jumping through encircled arms, rolling over, and begging, in answer to the request of his Taishanese owner. It seemed unique at the moment to hear the orders given in Chinese, but on second thought, there are probably many dogs who understand languages outside of English...dogs who live in France, China, Spain, Italy, Germany, Japan...See how much whitewashing has affected me?

Key Club members of Oakland High School recently helped collect campaign coin containers for distribution throughout Oakland, Emeryville, and Alameda for the Alameda County Easter Seal Rehabilitation Center. Darrell Lew, right, president of the club, was assisted by from left, Gilbert Gin and Ken Low, and distributed hundreds of cointainers to local merchants. The annual tally from these receptacles is almost $2,000.

REQUIEM MASS FOR ROSE MAY WONG

Requiem mass was offered at St. Francis of Assisi Church for Mrs. Rose May Wong last Friday where she was a founding member of the parish's Christian Family Movement.

The wife of photographer-draftsman Charles S. Wong died of heart failure on March 26. She was 47, the mother of three: Charlotte, Kim and Stephanie.

Mrs. Wong was the sister of prominent Republican Earl Sun Louie, parking commissioner Francis Louie, Lily Moy, Muriel Toy, Sylvia Chew, and North, Wilson and Harry Louie.

BAY AREA SCIENCE WINNERS ANNOUNCED

Winners in the 18th annual San Francisco Bay Area Science Fair were announced last week at the California Academy of Sciences in Golden Gate Park.

Among winners were Cynthia Lau, ninth grade student at Roosevelt Junior High School, San Francisco, and Jacqueline Gee, Calagora Junior High School, Hayward.

Miss Lau's project was "Effects of Ultraviolet Light on the Regeneration of Planaria."

A seventh grader, Miss Gee worked on an ecology problem titled "Pollutant Plus Goldfish Equals?"

DIES TO FULFILL SEER'S PREDICTION

CHICAGO—Four years ago in Hong Kong a fortune teller told Mrs. Kwan Yue-tung that she would not live beyond the age of 45. Last week, Mrs. Kwan, 44, was approaching her birthday.

The apprehensive mother of two pondered the future predicted for her. Apparently convinced that death was approaching, she chose her own way to die. She hanged herself in her Chinatown apartment at 236 W. 22nd Pl.

Her husband found her suspended from a doorway by an electrical cord. He said she was very depressed over the thought of "her approaching death," but he didn't expect her to hang herself.

The couple had a married son and a 7-year-old daughter. The girl was at school at the time of her mother's death.

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CHINESE WORD-A-DAY

BY GORDON LEW

If we want to simplify English, maybe we should start by calling January Month 1, February Month 2, March Month 3, etc.

"Good idea! Who thought that up?"

"That's nothing new. We Chinese have been calling January the first month and February the second month for years." In fact, "moon" and "month" are written the same way. So "12 moon" in Chinese is December.

Perhaps you know the ancient Chinese used the "moon" calendar rather than the "sun" calendar. But do you know why? Well, I'll let you in on an old family secret:

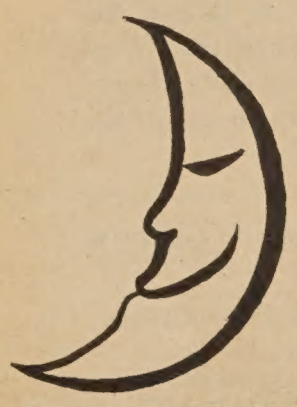
Long long ago, even before someone invented sunglasses and contact lenses, one of our great grand honorable ancestors got dizzy by looking at the sun to determine the "sun" calendar. Finally he gave up and said,

"From now on I will go moon-watching. Let West-side boys develop their "sun" calendar. Clever Chinese will not take risk of going blind."

Therefore the Chinese have their "moon" calendar. So if you have a compulsion to stay up to watch the moon, or the late, late, late show, it might be because there is some Chinese blood in you.

Cantonese **YEUT** Soft "T"

Mandarin **YWE**



SCHOLARSHIPS FOR ENCAMPMENT OFFERED

The Encampment for Citizenship has announced scholarships for Chinese-American youth in three six-week summer '71 camps for 15- through 18-year-old youths who are interested in public affairs and social problems. The three Encampments will be located in Great Falls, Montana; Tucson, Arizona; and White Plains, New York.

Mayor John V. Lindsay of New York is Sponsors Committee chairman for the Encampment, a non-profit, non-partisan organization which Mrs. Eleanor Roosevelt helped establish in 1946.

The program at each Encampment includes two days a week of volunteer social service work and other community activities; a weekly one-day field trip; speakers and films on racial and urban problems and world affairs; practical "how-to-do-it" workshops concerned with such topics as environment, tutoring and Head Start work, and youth in politics; and recreational activities.

Encampers and staff members are of all racial religious, and economic backgrounds, from all parts of the U.S. and from abroad. The staff includes former Peace Corps, Teacher Corps and VISTA volunteers. Scholarships are being reserved for Chinese-American youth which will reduce the $750 board, room and tuition fee to $200 or less.

Applications and literature are available from Encampment for Citizenship, 2 West 64th St., New York, NY 10023.

US$50,000 mink shown

Miss Wang Yun-sheng, one of the leading fashion models and designers in Taiwan, March 21 displayed an expensive mink coat said to have belonged to a member of the family of the Marquis Li Hung-chang of the Ching dynasty.

Miss Wang said an American collector had offered US$50,000 for the coat. But its owner, the 70-year-old mother of a Taipei businessman named Tsai, refused to sell it because it is a family heirloom.

According to Miss Wang, the coat was made of the fur of 200 minks. What makes this one so precious is that the species from which it came in northeastern China is now extinct, she said.

The display was Miss Wang's rehearsal for another fashion "offensive." She returned to Taipei early this month after a two-year study and modelling trip in the United States. She was a regular model at the New York Robert Ginsbert Fashion Company in 1969-70.

The Chinese fashion pioneer is now cooperating with the *Women's Wear Daily News* of New York in the projected publication of Fascination, a quarterly fashion-design magazine. When it is off the press in May this year, the magazine will be the biggest of its kind in Taiwan.

Miss Wang has already poured US$10,000 in the ready-to-print magazine and is quite optimistic about its prospects. She says she has already received orders for 30,000 copies from book dealers at home and abroad.

The magazine will introduce Western and Chinese fashions, hairdos, jewelry and handicrafts.

Miss Wang says that Chinese women are not so fashion-crazy as American women, "but we are catching up very quickly."

She predicted Hot Pants will become popular in Taiwan, despite the warning by Taipei police that girls wearing these abbreviated shorts will be punished. "The police are misinformed," she said: "In fact, Hot Pants are more conservative than miniskirts and are more suitable for Chinese girls. I think the police will soon understand this and change their minds."

TAIPEI TO HOST ASIAN FILM FETE

TAIPEI—The Republic of China will host the 17th Film Festival in Asia June 5-9 under the auspices of the Federation of Motion Picture Producers in Asia (FPA).

Henry Kung, director of FPA and president of the Central Motion Picture Corporation of China, has been elected festival chairman.

Entires are expected from Japan, Korea, Hong Kong, Thailand, Vietnam, Indonesia, Singapore, Malaysia, the Philippines and the host country. They will be judged by two jurors from each country.

UCLA Asian American center lists resources

LOS ANGELES—The UCLA Asian American Studies Center released its first quarterly research publication listing resource materials in Asian American studies last month. It is based on lists drawn from several contributing colleges, according to Dr. Harry H. L. Kitano, acting director at the center.

Materials listed include recent books, journals, articles, reports, bibliographies, anthologies, films, slides, tapes and other material. Both finished and in-progress works are noted.

Flu Reported Mild This Year

Dr. James Chin of the State Health Department's Bureau of Communicable Disease today said that influenza appears to be widespread this winter, but "is not very severe or extensive."

He said flu levels are far below the level of the big Hong Kong flu epidemic of 1968-69.

Dr. Chin says his office has received absenteeism reports from schools indicating there is more flu in Southern California than in average flu seasons.

He said that one fairly reliable flu indicator, deaths reported from pneumonia or influenza, had not gone up appreciably this year.

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British Seek Red Chinese Busines

LONDON — The Sino-British Trade Council announced plans to step up British trade with Communist China.

The privately sponsored council, that includes major British companies, said it is sending four executives to China in April and May to find out what sort of goods China is most likely to buy.

"We shall be seeking the highest possible official level in our meetings," a council spokesman said. "The range of goods we could supply is virtually unlimited."

The spokesman said the most important item was industrial equipment — machine tools, locomotives, chemical plants and textile machinery. No consumer goods would be involved.

"We know that the Chinese are already buying this sort of goods from West Germany France and Japan," he said. "At the same time, we do not regard China as an El Dorado from the trading point of view."

CHINATOWN WAX MUSEUM

The Controversy

(H. M. Lai is president of the Chinese Historical Society.)

By H. M. LAI

"I don't see what purpose is erved by showing the torture cenes." That is the mildest of the arious comments I overheard in he last few days regarding the hinatown Wax Museum. This atest addition to the Chinatown cene opened last week and immeiately became the recipient of a olley of critical comments from nembers of the Chinese commuity.

The scenes against which most of he criticisms are leveled appeared o be those depicting the opium moker and the tong killing. Many eel that they help to perpetuate nd reinforce the old stereotyped ales of the "debased and immoral hinaman" and the "evil and sinister hatchetmen." Then there are the torture scenes. Most people cannot see any point to exhibiting them at all. Certainly many visitors will be persuaded that the lurid stories of "fiendish oriental tortures" are probably true since the scenes are designed and exhibited by Chinese.

The Chinese Times of March 29, 1971, chided in an editorial:

". . . The use of opium was not a product of Chinese culture. It was forced upon China by British guns and warships. Rather than showing an opium den, will it not be preferable to depict Lin Tse-hsü destroying opium (confiscated from the British)? Rather than showing a scene from the "tong wars," will it not be preferable to depict scenes from the eight years of heroic struggle of the Chinese people against Japanese aggression, or Dr. Sun Yat-sen propagandizing and plotting the Chinese revolution in this country, or the Chinese in America picketing the shipments of scrap iron to Japan during the Sino-Japanese War?

"China has had a long history, and historical events which are representative of the best of Chinese culture are as numerous as grains of Ganges River sand which can be picked up by merely stooping.

"Why should we have to present our worst side to the Westerners and bring discredit upon ourselves? . . ."

One of the stated aims of the museum is to bring back "the storied Oriental mystery and haunting flavors of a bygone era. . . ." By thus emphasizing the exotic and mysterious, and by inference accepting all of the western stereotypes of the Chinese, it is little wonder that the entire thematic treatment went off on a tangent. This writer after a visit to the museum came away feeling that the exhibits were designed more with an eye toward stressing the melodramatic and sensational rather than giving a balanced overview of Chinese culture and history. Many of the scenes were aimed at arousing the puerile interest and morbid appetite of the visitor, although in all fairness to the proprietors, not everything is in this vein, there being exhibits which do depict scenes from the history of the Chinese in America. However, one wonders if any of this latter will leave any impression on the average visitor (and this includes members of the Chinese community, especially the younger generation). What is more likely is that he will go away with a completely distorted and unfavorable impression of Chinese culture and history.

The plea will be made that the museum is a commercial venture and that sensationalism is accepted business practice. However, by thus unduly accentuating the darker side of Chinese culture and history, are the results any different from that achieved by those Chinatown guides of a bygone era who would deliberately lead tourists and curiosity seekers to see the opium dens and shadier aspects of Chinatown life? Surely today we should have more pride in our community and our culture.

The museum management had a unique opportunity to make a positive contribution to the Chinese community by striking a blow to help wipe out the old stereotype images of the Chinese, but in this case I am afraid that they have struck out.

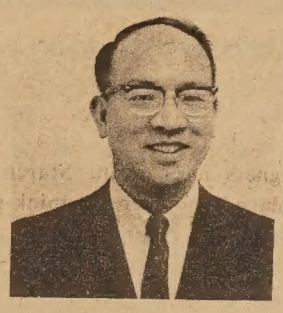
FONG BILL TO KEEP YOUTH JOB MART OPEN

SACRAMENTO—Assemblywoman March K. Fong (D-Oakland) as introduced legislation which ould define youth as "disadvanged" in the job market.

Mrs. Fong said that AB 1250, -authored by seven assemblymen nd two senators, is aimed at keepg open the eight remaining Youth pportunity Centers in the state. f the twenty-eight centers originly created, twenty have now been osed, their functions being shiftl to adult Human Resources evelopment Centers.

"The adult HRD centers cannot lequately place adults, let alone outh," Mrs. Fong said. "1970 atistics show that the Richmond RD center spent 100 man-hours placing .01 adult. That amounts ughly to a set of toes!! How does e administration propose to meet e specialized needs of youthful b-seekers when it can't even place lults who have the experience dustry demands?"

SAN JOSE ENGINEER SHOWS WATERCOLORS



SAN JOSE—Harry Lew, an engineer at IBM, will show his watercolors at the 14th annual Rotary arts and crafts festival on May 2 at the Village Shopping Center, Big Basin Way, Saratoga.

Lew started painting four years ago at the San Jose Adult Education Center. His works have been widely exhibited and won many awards. He is a member of the Santa Clara Valley Watercolor Society.

Cause Sought For Blaze

Fire department investigators today sought the cause of a two alarm fire that gutted an apartment on the top floor of a three-story building at 1228 Taylor St.

The apartment building is owned by Moon S. Fong, of the same address.

DORIS JEAN LEE WEDS FRANK GO

MR. AND MRS. FRANK GO

STOCKTON—Joining the ranks of newlyweds are Mr. and Mrs. Frank Go following nuptial vows at Central United Methodist Church.

The bride, the former Miss Doris Jean Lee, is the daughter of Mr. and Mrs. Frank T. Lee. She is an eligibility worker with the Department of Public Assistance here and her husband is an instrument technician with Tillie Lewis Foods.

The groom is the son of Mrs. Chew Go and the late Go Wah.

The former Miss Lee was graduated from Stagg High School and Delta College and received her bachelor of arts degree in sociology from San Jose State College.

Her husband is an alumnus of Edison High School and Delta.

DIVERSIONS

Thurs., April 8th, 8:00P.M.

Ron Pelosi, member of the S.F. Board of Supervisors, speaks on the issue of district election of supervisors at this meeting of the Chinese American Democratic Club, Inc. Third floor of the S.F. Federal Savings and Loan bldg., 1042 Grant aAvenue, nr. Pacific. Refreshments will be served.

Sat., April 10th, 11A.M.-10P.M.

Second showing of new lessons of TV English for Chinese newcomers. 1042 Grant Ave., near Pacific. Everyone welcome. Sponsored by the Chinese Media Committee. For information call 781-9038.

April 11th, 7A.M.-11:30A.M.

Easter Sunday Pancake Breakfast at the YMCA, 855 Sacramento St. Tickets available at the YMCA.

Beginning Monday, April 12th

Eight-week spring session of art classes at the M. H. de Young Museum, for adults and children, in daytime and evening. Registration by mail or by person on first-come first-serve basis. For complete information call the Art School of the museum at 558-3108 between 10A.M. and 1P.M., Monday through Friday.

April 23rd-25th, 30th, May 1st,2nd

Basketball Tournaments sponsored by the Bay Area Chinese Athletic Association held in Berkeley Gymnasiums.

April 23rd:
High Schools: Cresa vs. Alco; Willard Gym.
Geo. Brown Ins. Vs. Lee's Florist; Willard Gym.
College: Falcons vs. St. Mary's
Lee's Florist vs. Al Lee Opts. Both in King Gym.

April 24th:
High School: Layman Saints vs. Sacramento; West Campus Gym.
College: Stockton Vs. P&G Saints; in King Gym.
San Jose Trojans vs. Edgewater Lodge; in King Gym.

Sunday, May 2nd

A showing of the water-colors of Harry Lew at the 14th Annual Rotary Arts and Crafts Festival at the Village Shopping Center on Big Basin Way, Saratoga, CA.

Friday, May 7th, 7:00P.M.

Art exhibiton at S.F. Art Commission Art Gallery, 160 Grove St.
Food, poetry, dance, song, tea ceremony, Koto . . .
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Why Chinese in U.S. Had to Be Laundrymen

BY CHARLES HILLINGER
Los Angeles Times

NEEDLES, Calif.—Wing Yee, grandson of one of the founders of Needles, stood on a bluff overlooking the California desert town and declared:

"My family could have owned the town—could have developed businesses here—could have been the leading family in Needles, if we weren't Chinese.

"Chinese could have been leading families in cities and towns all over California.

"But Chinese weren't permitted to own land, to buy farms, to go into any business except running laundries, running Chinese restaurants.

"Chinese didn't become laundrymen by choice."

NO WIVES ALLOWED

"Most Americans are unaware that Chinese weren't even allowed to bring their wives over here until after the Japanese bombed Pearl Harbor."

Yee was referring to a series of immigration restrictions on Orientals. The first Exclusion Act was enacted in 1862. Laws barring Chinese were repealed in 1943.

Yee, 55, is imbued with bitterness shared by many older Chinese in the United States.

"For years I was pretty mad at America for what it was doing to us Chinese," said Yee. "We worked hard, wanted to get ahead like everybody else. We did a lot of good for this country.

"All we asked was to be treated like human beings. Thank God the policies of this country and this state have changed. My kids now are no different than anybody else's.

"But it was tough to be a Chinese in America until after World War II. Most Americans to this day have no idea the kind of treatment we were getting."

OWNS CAFE

Wing Yee is owner of Jackson's Cafe in Needles (popolation 5,000), on the banks of the Colorado River across from Arizona.

His grandfather Ah Kim (Eddie) Yee was 18 years old and operated the cook car for work gangs that laid the final miles of Atlantic and Pacific Railroad track to California from Springfield, Mo., in 1883.

It was at Needles, so called for pinnacles in the area, that tracks of the A&P and Southern Pacific Railroad joined with the completion of a bridge across the Colorado.

No longer in need of the cook car, the railroad sold it to Ah Kim Yee for $1. It became Needles' first restaurant, the Kim Yuen Cafe.

For 20 years Yee operated a successful eating place out of the railroad car.

"My grandfather worked long hours, saved his money," said Wing Yee. "He returned to China to find a bride. He married my grandmother, then came back to Needles a few months later without his wife."

In 1890 there were 103,620 Chinese men in America, and only 3,868 Chinese women—one woman for every 27 men.

"Because he was Chinese Ah Kim Yee was not permitted to bring his wife back with him to the United States," continued Wing Yee. "Chinese exclusion laws said no.

"In 1903 grandfather moved out of the cook car and into a building he rented. He changed the name of his restaurant to Liberty Cafe."

Another hard-working young businessman at the time—not Chinese—invested his money locally.

Today the descendants of this man own much of the town and many of the businesses in it—supermarkets, department store, a trucking firm.

NO OPPORTUNITY

"My grandfather would have done the same. He was a shrewd businessman. But he lacked the opportunity, because he was Chinese," Yee said.

"During the few months my grandfather was in China after he got married, my grandmother became pregnant with my father.

"My grandfather's brother, despite the Chinese exclusion laws, made it to America and brought along my father shortly after the turn of the century."

In 1912, Ah Kim Yee, then 47, left Needles and returned to China.

"Grandfather went back to Canton," Yee related. "He took his savings and with friends built a railroad which the Red Chinese government is still operating to this day."

Ah Kim Yee's son, King Long Yee—Wing Yee's father—was forced to go through the same procedure. Return to China to find a wife, lead the life of a separated family.

In her book on Chinese in America, "Mountain of Gold," Betty Lee Sung describes the hardships caused by Chinese exclusion acts:

"The acts virtually condemned Chinese in the United States to a life of forced celibacy, bachelorhood or transpacific marriage.

"Never in the history of the United States have people been so humiliated, so disgraced. It was an affront that still rankles in the hearts of many Chinese.

"Chinese women were aliens (until the act was repealed in 1943) ineligible for citizenship. They were not admitted even though they may have been wives of American-born Chinese men.

"The liberalization of immigration laws after World War II sent Chinese men back to Hong Kong in droves to find themselves wives."

MORE WOMEN

From 1948 to 1953 almost every Chinese immigrant who disembarked at an American port or airport was a woman.

It has only been in the 1960s that the Chinese female population in the United States has come anywhere close to the numbers of the Chinese male population.

Wing Yee, born in Canton, came to America in 1928, the year his father died in China. He was 12 at the time.

He stayed in Needles where an uncle was running the Liberty Cafe. Yee eventually became owner of the restaurant and operated it until 1942 when he moved to Barstow to open a restaurant.

Five years ago Yee and his family returned to Needles.

Yee believes his generation will be the last generation of Chinese in America "to live under inhumane conditions.

"It was just awful," said Yee. "I went to China in 1935 to find a wife—just as my grandfather and my father did.

"A year later I returned to Needles. Susie, then pregnant with our oldest daughter, could not come with me because of the damn immigration laws.

"We were separated 13 years. I never saw my oldest daughter until she was 13 years old in 1948.

SCHOLARSHIPS

The youngest of Wing Yee's six children is his son Robert, 15. His older children have all gone through or are now attending universities on scholarships.

Daughter Luanne, a Needles High School junior, was recently selected to represent the American Legion Auxiliary, Unit 145, at the 1971 session of California Girls State.

The history of California would have been vastly different if Chinese had been treated as other Americans.

By 1860 one of every ten persons living in California was Chinese. In some parts of the state the ratio was three Chinese in every t residents.

But because of exclusion ac restrictions and anti-Chinese sen ment, more Chinese returned China each year beginning in t 1870s through the 1940s th migrated here.

Today half of America's 250,0 Chinese live in California.

MEMORIES THAT RANKLE—Wing Yee, a Needles cafe own
Fitzgerald Whitn

ENGINEER TO HEAD EAST FRESNO LIONS

FRESNO—Eugene Wong, a registered structural and civil engineer, is the president-elect of the East Fresno Lions Club. Plans are underway for a club installation dinner scheduled for early June. Wong is a graduate of Edison High School, attended Fresno State College and graduated from the University of California, Berkeley. He owns an engineering business in Fresno.

A native of Fresno, Wong is member of the Engineers Club Fresno and the Society of Profe sional Engineers. He is a nine-ye member of the East Fresno Lio and has served on its board directors for the past two years. H is a past president of the America Society of Civil Engineers.

Send Us Clippings from Your Hometown Papers

列治文區靚四睡房屋出賣

一，列治文區二十一亞運由近 Anzo 街內有四睡房兩磁磚浴室硬木地台，中央暖氣，新廚房，大車房及後園，近中小學校交通利便先交八千元便可過業。

二，在北海岸比街現有開始新建柏文一座內共有四都，分三睡房兩部，一睡房兩部，大車房，建築現代化，最合業主居住。

三，在高頓戟亞運田(在聯邦大廈附近)有好地位咖啡三文治餐室一間，內設備齊全座位甚多有好舖批，店主因健康問題，欲意營業有商量，勿失良機。

四，華埠衿尾愼街有棧房出賣，面積約一千八百方尺

以上欲知詳情，請電話或駕臨本公司接洽。

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Job break for SF dwellers

by STANLEY LIM

Omnes Habitare in Urbe Sancti Francisci Volunt-- Everybody nts to live in San Francisco-- So proclaims the San Francisco Revelopment Agency's impressive Latin motto.

The truth is, most everybody wants to WORK but not to LIVE in n Francisco.

A high percentage, as the table below will show, of civil service emoyees are non-residents. In some departments it's nearing alarming oportions. City Hall politicians seem ready to put a curb on this.

Last Monday, (3/29/71), Mrs. Diane Feinstein, President of the San ancisco Board of Supervisors, introduced to the full board a residency linance that will require all new civil service employees to live in the y.

Earlier in January, the San Francisco Human Rights Commission remmended to the Civil Service Commission that local residency be a ighted-plus (preferential) factor in entry job appointments.

Both proposals will be publicly aired.

It's interesting to note that the City Charter, under section 98 on ntracts, requires "all laborers employed in the execution of any ntract within the limits of the city and county shall have been resiits of the city and county (of San Francisco) for a period of one ar immediately preceding the date of their engagements to perform or thereunder ∴." With the exception of a few positions, there's residency requirement for its 25,000 civil servants.

NON-RESIDENTS

A random sampling of selected City departments by a Coro Foundon intern working for the Human Rights Commission showed the ident versus non-resident percentage as follows:

epartment	Total Employees*	Resident	Non-resident
lice	1966	56%	34%
ty Planning	63	76%	24%
brary	442	94%	6%
unicipal Court	154	74%	26%
venile Court	158	74%	26%
blic Work-Engineering	284	73%	27%

HRC's 1969 Ethnic Survey)

Accurate statistics are hard to come by. Even the Civil Service mmission doesn't know exactly how many civil servants live outle the City. Knowledgeable source at City Hall indicated the figure close to 40% overall.

In 1965, the Bay Area Transportation Commission conducted a city-wide survey which shows approximately 40% of the City's white collar jobs are held by people not living in San Francisco but in the nearby *bedroom* communities such as San Mateo, Marin, Alameda and Santa Clara.

GOLD DRAIN

What this meant is that there is a mini *gold drain* in the city. It's been estimated that the City government pays its employees over a million dollars in salaries a day. Of course this is a small amount compared to private industries' daily payroll. People who complain about increased welfare recepients and heavier property taxes should consider this fact.

Meanwhile, unemployment in the City's ABC (Asians, Black and Chicano)and other minority communities is high. Why shouldn't the local people have an edge in competing for civil service jobs?

FORMULA

Although no specific steps were spelled out as how to give city dwellers a break in civil service examinations in either the Feinstein or the HRC proposals. It's been suggested under the latter plan that extra points, similar to veteran's preference points, can be given to local residents only. At the first public hearing on March 3rd, the Civil Service Commission gave enthusiastic support. Adoption in the HRC format or another substitute seemed hopeful. However, the case is now under submission so that the City Attorney can scan it for possible legal restrictions.

OPPOSITION

Opponents to the proposed residency preference idea argued at the March hearing that if the policy is adopted it would create a barrier in personnel recruitment. Most vocal had been the Police, Fire and City Planning Departments. Spokesmen from these departments admitted that they received most of their applicants from other Bay Area counties and other states. Incidentally, the departments mentioned employed only a handful of Asians. (This fact has been previously reported in *East/West*).

Other representatives argued that their employees can't afford to live in San Francisco.

THE HRC STAND

Under the HRC proposal, the San Francisco resident will definitely have an edge in competing for City government jobs. Their stand, it seems, is basically social and economic. Hence, they hypothesized:

1. People who are residing in the City and are making a contribution to our community should be aided and encouraged to become full-time workers of our local government.
2. It is good business to pay salaries to people who are most likely to spend those wages in San Francisco.
3. It is fundamentally undesireable for the machinery of local government to be in the hands of people who are not residents of San Francisco.

JANET TAM WINS IN ORATORY TOURNEY

ANTIOCH, Calif.—Janet Tam was first in the girls' oratory division in the recent Golden Gate Speech Association individual events tournament at Antioch High School.

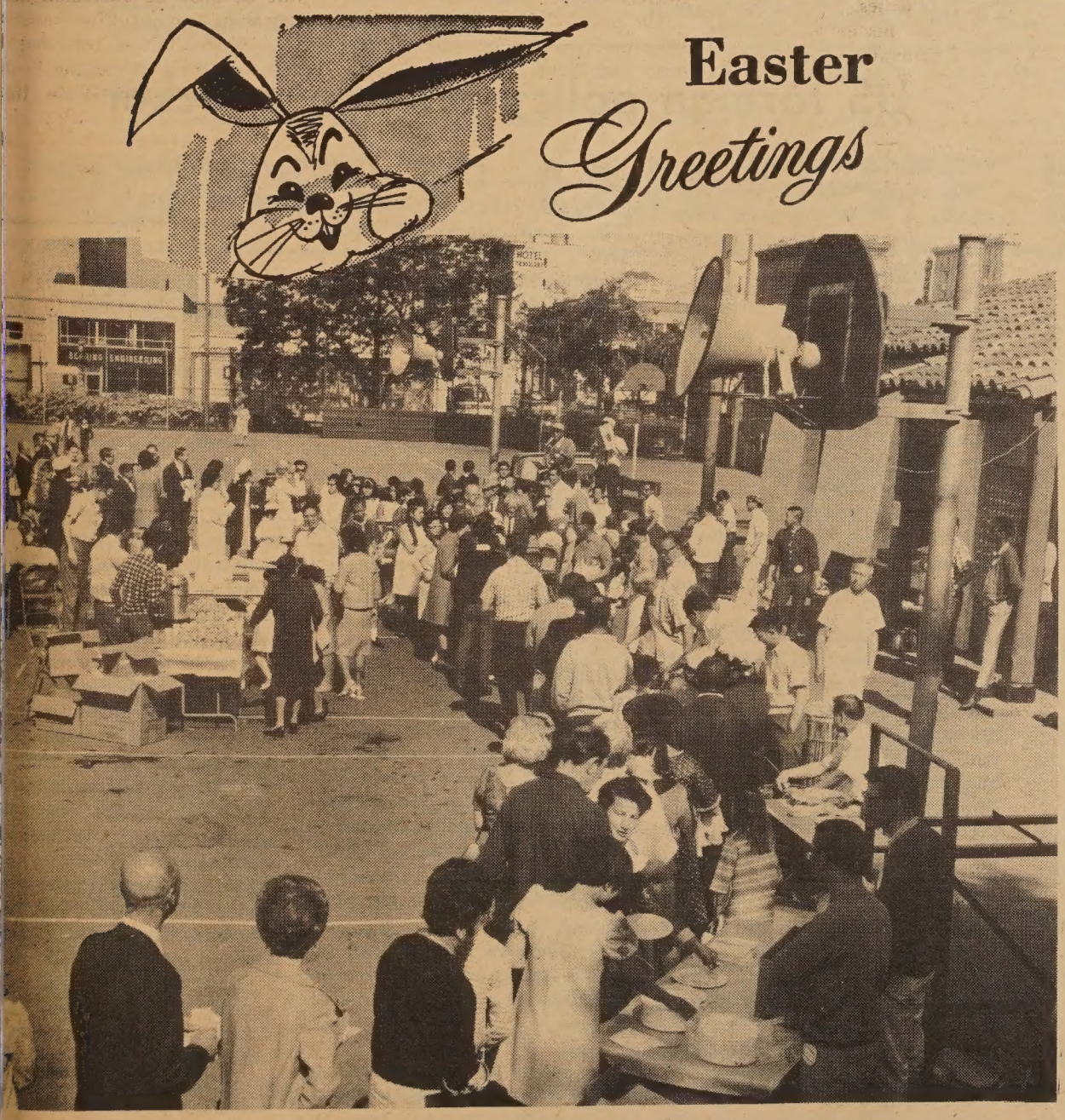
Miss Tam represented Harry Ells High School in Richmond.

Some 350 students from Northern California high schools took part in the competition.

CRITIQUE ON JAPANESE TEXTBOOK SOLD OUT

PALO ALTO—The first printing of the critique of "Japanese Americans, the Untold Story" (an elementary school textbook) has been sold out.

The Asian American Student Alliance at Stanford University, which printed the critique, said a second edition is now being printed. To order write: AASA, 552 Alvarado Row, Stanford, CA 94305.



Over 1,000 people were served last year at the Wa Sung Service Club annual pancake breakfast Easter Sunday. It will be held again this Sunday at Lincoln Square Playground, Oakland.

JUDGE LOW V.P. AT MULTI-CULTURE SCHOOL

Judge Harry W. Low has been re-elected vice president of the Multi-Culture Institute by unanimous vote of the Institute's trustees. Judge Low is a founding member of the board of trustees and an active supporter of the project, which serves children aged 3 to 12.

The purpose of the Multi-Culture Institute, based on the Sussna Method, is to demonstrate better methods of education relating to ethnic studies and intergroup relations.

Under the Sussna Method, all children attend integrated classes from 8:30 to noon for advanced programs of math, science and English language arts.

Ethnic studies are held in the afternoon and include the teaching of the culture, language and history of each ethnic group. Combined sessions are held weekly in which children share their ethnic cultures with one another.

Among other prominent members of the board of trustees from the Chinese community are Assemblywomen March K. Fong and Postmaster Lim P. Lee.

"This handful of dust, the earth, is one home: let it be in unity."

(BAHA'U'LLAH)

Sen. Fong calls for added social security

WASHINGTON—Sen. Hiram L. Fong introduced a bill increasing to $2,400 the amount retired persons may earn without losing any of their social security benefits.

The $2,400 earnings limit proposed by Fong would be retroactive to Jan. 1, 1971, the same date the 10 per cent increase in benefits across the board goes into effect.

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FORUM

On being a newcomer

by J. NORRIS

(Editor's note: The author tutored ESL to newly arrived students from Hong Kong for a year. This experience plus related academic training and observations on newcomers have led to this article.)

What Happens in Language Learning?

There are three parts to every communication, for no sane person "just talks": one, a person who speaks; two, a thing to talk about; three, a hearer. Communication is, by etymology, two persons coming together by sharing an idea. The idea may be vital ("Look out for that truck!"), but the interaction and its personal effects are what ultimately count most, because we are chiefly human through our contact with others.

The idea being communicated will, in its form and content, shape the personal contact. Every idea is, at its conception, symbolic, an abstraction from the outside world labelled and manipulated by its label (not by its "real world" referent). The label is a word and its handling is a grammar; all thought, without exception, is linguistic.

No idea exists apart from a conceiving mind, for an idea is a shape or configuration of a mind with its "furniture." Expressed language is a set of stimuli for inducing desired shapes-of-mind in oneself and in others. It can only be understood as the unique interaction of two specific individuals, involving the total of their personalities, cultures, experiences, and present situation. When its use crosses cultural lines, the situation is complicated in degree, but not altered in nature, because cultures are the "personalites" of groups and function in that way.

It follows that learning a new language involves two processes simultaneously: one, the task of acquiring the vocabulary and grammar, and the other, establishing and understanding the relationships they convey ("Miss" and 小姐 are somewhat similarly used, for instance, but the attitudes are quite different). Language is always something you do, not what is known by someone, and it can take place successfully at a very early stage. Educational techniques and gadgets can make language learning easier (or harder) but they in themselves are not language nor learning.

What Happens to a Person Learning a Language?

Clearly, language does not exist to make us all alike, but instead gives us a common ground in which our individual personalities may be most apparent in relation to, and distinction from, each other, and may most completely develop. Nobody learns a language to blend into a population, but to be most fully himself within it. Evidently, a properly conducted ESL program cannot be, as some of the firebrands among us hallucinate, a case of cultural imperialism by a bigoted "WASP" establishment (which would more likely forbid any such thing) on a ghetto minority. Nor is it a put-down.

At the same time, it is very true that more people ought to realize that learning a new language and culture does not mean the loss or repudiation of the old one. To learn is to grow beyond past accomplishments, building on them, and not to discard them. To learn a new language is to grow in the same way as happens in beginning a new friendship, and

If language is a medium for human existence, as such, what about other things, such as working, or occupying a dwelling? We submit that they are just the same. One works, so one may eat, so one may live, so one may do human things. One lives somewhere, partly to be out of the weather, but mainly to have a place of one's own, in privacy, to be at rest within oneself and recoup one's interior life. Language, work, and housing are essential needs, not in themselves, but as means to human ends.

The Fraternal Imperative

It is not enough, then, to "let Uncle do it", the way one hires the plumber. It is not enough to deal with so many paper-form "cases" per month, at so many dollars each, and so many square feet apiece to store them like boxes in a warehouse. That would leave us with the same thousands of lost and alienated strangers, who now would also have part of their pride and motivation eroded by a Big Brother act - even if it were for real, and not merely a political ploy.

Instead, it all means that the only way this or any problem can be solved is for the little people to quit waiting around for the big people to "do something". It means we start out to realize the dream that brought this country into existence, but which has still never really been allowed to work, namely, that every man can, if he so wills, be all that he might be as a man. It means that instead of spawning yet another bureaucratic organism to use other people's money for its own existence while leaving the problem as it was, you forget about bowling, or the boob tube, and go do some personal work with real people. And we do mean "work"; not as a caseworker, not condescendingly "improving" anyone, but just helping a good man clear his own way, in this particular nonutopian world, towards being fully himself and at home in a new situation.

It means that instead of relying on the media (another passing of the buck), you, the one holding this newspaper, get off your armchair, and start talking to people, one by one, directly, with specific reference to whatever talents can be gotten involved. It means you look in the mirror and ask the man you see, "What are you good for?" - and you make sure you get an answer! In the real world, it just won't happen any other way.

You may be pleasantly surprised. Many in our community are not so apathetic as some would tell you. If thousands turn out to wash oily seagulls, don't you think they would help here? Oil is understandable and immediate and real; the newcomers' situation is big and nebulous and formidable, until it is reduced to individual problems and their solutions. The outsider sees a big problem with no opening at which to start. The door can only be opened from inside, by you - not "society", not the one next to you, but you. The key is in our hands. Now let's use it.

Sanger High School studer M
lanie Gong won 1st place and 20
in the Young Musician's com iti
sponsored by the Women's Sm-
phony League of the Fresno nil-
harmonic Association. (Fresr B
photo)

BLAZE DAMAGES FRESNO MARKET

FRESNO—Fire caused ext si
damage to the Big Save Ma et
112 W. White Bridge Av la
week.

The North Central Fire D tri
reported the roof and most f t
contents were destroyed.

The business is owned by Vla
K. Wong of Fresno.

US foreign policy a home wrecker

By HENRY WOON

"No picture taking is allowed!" ordered a Caucasian who came down from the stage to tell the photographer.

The Asian-American reminded him of the Bill of Rights. "This is a public meeting. We live in a free country. I have taken pictures in Europe and Asia. No one has ever wanted to stop me. Here in this country where we champion freedom of speech and someone like you wants to stop me?"

The Caucasian did not expect such an answer. He was stunned, but he came back with another order: "Give me your roll of exposed film!"

The Asian-American refused.

The Caucasian then asked for his name. The Asian-American then told him, "I don't have to give you my name, but I'm going to give it to you as well as my address and business phone because I have nothing to hide!" The Caucasian took the data down but did not volunteer any information about himself.

Later the Caucasian came back again, "How come you direct your camera only to Orientals?"

"I'm an Asian myself. I like Asians. I'm proud to be an Asian. Therefore I take only pictures of Asians. Is that all right?" asked the Asian-American from his heart.

The Caucasian lost another round in logic. He came up with another question: "What magazine or newspaper do you represent?"

The Asian-American answered: "None."

"Then why do you take pictures?" asked the Caucasian.

The Asian-American replied: "That's a question I should be asking myself. I have been taking pictures for a long, long time. If I never started taking pictures I would have saved a wad of money. I don't know why I take pictures except I like to."

The above incident took place at Stanford University in February 1971. Prof. Pung of the Taiwan Independent Movement gave a speech on Taiwan Independence.

The Caucasian remained anonymous to this writing. The Asian-American was photographer Jen Wang, owner of Photronics. I was in his repair shop. It was in his shop that I learned what happened the night before.

Jen asked me, an American citizen by birth and education, why does the U.S. support people with a forked tongue? Why does she avow to support Nationalist Chinese on one side of the tongue and secretly and openly supports Taiwan independence on the other side of the tongue?

My only view is that those who run our foreign policy are receiving bad advice or guidance. In our life time we have in Asia halved three nations.

During the 50 years of Japanese occupation over Korea, the Japanese would have loved to attain the dissensions we have been able to bring to Korea. The Koreans are now fighting against each other. In the 50 years of Japanese occupation the Koreans were one ati
and united against the Japan e.

The same is true of Vietna T
only difference is it was a er
occupation. Having split hi
U.S. is further trying to sp T
wan into Nationalists and T w
ese.

Viewed in this light, U.S. re
policy is like that of the no
wrecker. A word there and w
here and two people start t f
each other. Like the home ve
we have by the stroke of
divided one united natio a
another into two parts. The vi
nation standing on their side vo
jump at the chance of get n
each other's throat. This i a
commentary of what we ha d
in Asia the past 25 years.

But unlike the home wrecr
have not sat back and enjo d
scenes we had created. W
been sending our boys int K
and Vietnam and perhaps so
to China to fight one wa
another. Because we have bc
sterile and rutted in our ida
have been pursuing this ba k
policy which feeds lives t a
machine, like prehistorical
sacrificing to a Sun God.

While all this is going o
and talented Asian-Americ s
could make a tremendous
bution to our country ha
the following jobs open t t
waiters, houseboys, laundr
grocery clerks, janitors, etc.

Is my view right? Or wil
historians when sifting t
reach a different conclusio

Asian American studes

look Books

Charles Chuck Chan

. *Asians in America: A Bibliog-phy, Supplement I,* by William ong Lum, not dated, 22 pp., 25 nts;

. *Asians in America: A Bibliog-phy, Supplement II,* by William um and Marie Imamura, March 970, 35 pp., 25 cents;

. *Asians in America: A Bibliog-phy of Master's Theses and Doc-ral Dissertations,* compiled by illiam Wong Lum and Asian merican Research Project, Work-g Publ. No. 2, March 1970, 78 p., $1.50;

. *Asians in America: Selected Stu-nts Papers,* edited by David Mar d Joyce Sakai, Working Publ. o. 3, 1970, 96 pp., $2.50;

. *Roadblocks to Community uilding: A Case Study of the tockton Filipino Community enter,* by Lillian Galedo, Laurena abanero and Brian Tom, Working ubl. No. 4, 92 pp., $1.00.

To my knowledge, no present stitution in California has been as olific as the University of Cali-rnia at Davis in publishing Asian merican Studies material for the nefit of students, educators, and e general public. Its two earlier blications are already out of int: 天下爲公 *(All Under aven Belongs to the People),* a print of relevant articles prepared the Asian American Concern for its symposium, and *Asians in America: A Bibliography,* edited by William Wong Lum, a compilation of such books and articles which are available at the UCD library. With one exception, they are the works of the students under the Asian American Research Project funded by the Univ. of Calif. Urban Crisis Program.

Understandably, these publications are much in demand by schools throughout the country that are now developing programs for Asian American Studies. How did the Asian American Research Project become so important in such a short time? In Jan. of 1969, the Asian American Concern, consisting of students and faculty members of Chinese, Japanese, Korean, and Filipino descent, was organized on the UCD campus.

Following the example of their compatriots at S.F. State College and U.C. Berkeley, this alliance, in its own quiet way, advocated the establishment of Asian American Studies programs on its campus. In addition, it strove for communication between its Asiatic students and with other similar campus groups. On May 9, 1969, it sponsored the symposium and presented the text for it, mentioned above. It also helped initiate the introductory survey course, "Asian Experiences in America" in Spring 1969. In the Summer of 1969 U.C. Davis established its Asian American Studies Division.

In its first year, the focus of the Division was mainly on research and teaching. Appropriately, energy was expended in securing an inventory of works available on the Asiatics in America, which naturally led to the compilation of bibliographies. Under the sponsorship of Professor Isao Fujimoto, 17 students embarked on the research program in Summer 1969. The task turned out to be an immense one, and as pressures developed, periods of uncertainty prevailed among the student-researchers as there was a fear that professional academic standards would be applied to their finished works. This was later dispelled when they recalled that their original goal is to present a student's perspective on the particular project, and that it is to be judged on the basis of its usefulness for its Asian American Studies program and to the Asian American community.

Now, about the available publications. The first two listed above are supplements to *Asians in America: A Bibliography* (Working Publ. No. 1, 1969, 48 pp.), now out of print. Unlike the original, the items are not arranged according to topics, such as immigration, anti-Asian agitation, social organizations, acculturation, etc. Supplement II includes out-of-print publications not available at the UCD library. It would have been more helpful if the items were placed within the specific ethnic group, such as Japanese, Chinese, etc. Concerning the UCD library itself, it is noteworthy that the books on the Asian-Americans are readily accessible as most of them are placed separately under its "Asian American Collection."

The third publication consists of 750 theses and dissertations completed at the various colleges and universities. It is a help, especially to graduate students, to know what has and has not been written. It is acknowledged that usefulness is limited by availability and accessibility as most of them are stored at the particular university, and very few of them have been published in book form.

The Selected Students Papers is an expansion of an earlier work, *I Am Yellow (Curious): Selected Term Projects (1969),* printed mainly for students. Papers were chosen to demonstrate the variety of research methods (term paper, primary sources, poems) and project topics that can be developed in the introductory course. Among others, this contains biographical and autobiographical reports, reports on the Asians in the Sacramento River Delta, Chinese cannery workers of Sacramento, and Filipinos in farm labor camps. It also has Prof. Fujimoto's thought-provoking paper, "Don't Mistake the Finger Pointing at the Moon for the Moon," (Zen Buddhist saying) — *On Understanding Minority Group Experiences: the Asian American Example,* which was reprinted in East/West, 9-23-70.

Roadblocks to Community Building is an absorbing chronological study of the 2½ year struggle fought by the Stockton Filipino community for approval of a Filipino Community Center by the FHA. The fight is still going on, and as of the date of the study, no Federal funds have yet been committed to it. Among the prominent figures in the battle is Ted Lee, the Stockton Chinese attorney who has represented the Chinese in Sacramento and Oakland, the Filipino community in Salinas, and other minority groups in similar strive for urban renewal projects. In addition to the showing of the distribution of the Filipino population (6,000) in Stockton and the listing of its 47 organizations, the appendix contains a thorough and detailed paper, "Layman's Guide to Urban Renewal" written by Brian Tom. This community study was made with the help of several members of the Filipino community, and it was prepared to be used for the benefit of its constituents

The Asian American Research Project has no time to pause. The following works are in progress: selected annotated bibliography, law bibliography, ethnic organizations, and translation projects. In addition, it has expanded to community services for the Asiatic groups in the Central Valley. Of the projects, the one we should be waiting for anxiously is the translation of articles written in the Chinese language concerning the experiences of the Chinese immigrants in America, particularly those published in anthologies found recently in mainland China. The translation projects are vital, as such materials are not only rare, but few have been translated. Furthermore, writings on the Chinese in America have long been one-sided, as most of them have been presented from the perspective of the non-Chinese.

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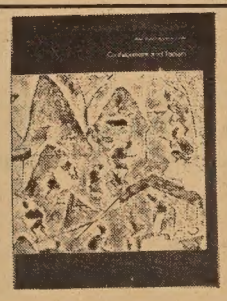

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Time For Poetry

POOR MAN'S BRIDGE PORTSMOUTH SQUARE

BY ALFRED ROBLES

Poor man's bridge
Portsmouth Square
Forty pine trees scattered
Trimed & pruned
Dug out two trees
Only a few flowers bloom

The pine branches
cuts in & out
Green brown pine needles
Some horse flies on top

Persimmon-moon
Three faces
Two children
on a swing
Swings back & forth
Yellow blue
thru the trees
round round faces
Fresh as a thousand
autumns.

Poor man's bridge
Portsmouth Square
Cast dark shadows down
Old men & women sleep
spring away

No more children's playground
Empty sand box
Swings lay dead
tangled across
the cold icy bars
No legs dangling thru.

Poor man's bridge
Portsmouth Square
Yesterday
Only yesterday
the children's faces
twirled thru the wind
Yesterday
only yesterday
their tiny bodies played
hopscotch with the passing
clouds.

Poor man's bridge
Portsmouth Square
The sun buried under
the cold cement
Far gone is the laughter
that grows tall in spring
Far gone is the old Chinese
women with ancient cracked-
white porcelin
faces
chattering in the
long day sun.
Far gone is spring

Poor man's bridge
Portsmouth Square
Six steel gider-branches
blossoms half a block long
Going nowhere
Heavier than ten thousand
dung mountains.
Dead spring
Concrete birds.

Electronics Whiz Short-Circuited

Timothy Chee's life - long interest in electronics took a sad turn last week when police arrested the 21 - year old "whiz" in his Pine Street apartment and confiscated $30.000 in stolen loot.

Some 70 items, including electric typewriters, adding machines, photo equipment, computers and a $3500 oscilloscope were recovered at 1044 Pine St.

Inspector Mike Bower said Chee either stole them or purchased them with fraudulent credit cards taken out under phony names.

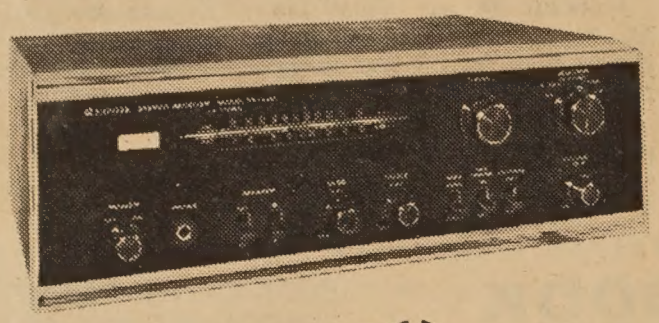
Bower said the youth has also been identified as the man who attempted to run down a Palo Alto police officer last Thursday with his car after a thwarted attempt to steal a stereo set. The officer was thrown over the hood of the car but escaped serious injury.

Chee was arrested at his apartment by Inspectors Edward Erdelatz and Frank Falson.

He was charged in San Francisco with two counts of grand theft and is being held for authorities in Palo Alto, San Mateo, Oakland, and Santa Rosa.

TIMOTHY CHEE
Career interrupted

THE OUTPERFORMERS!



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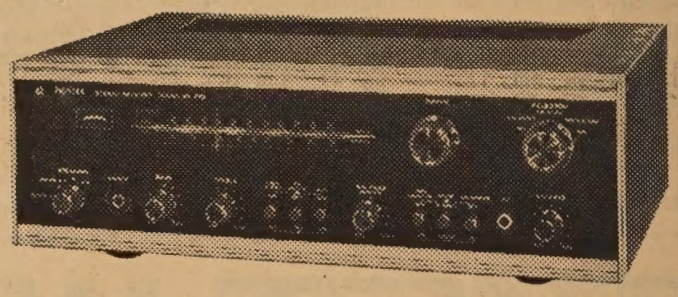

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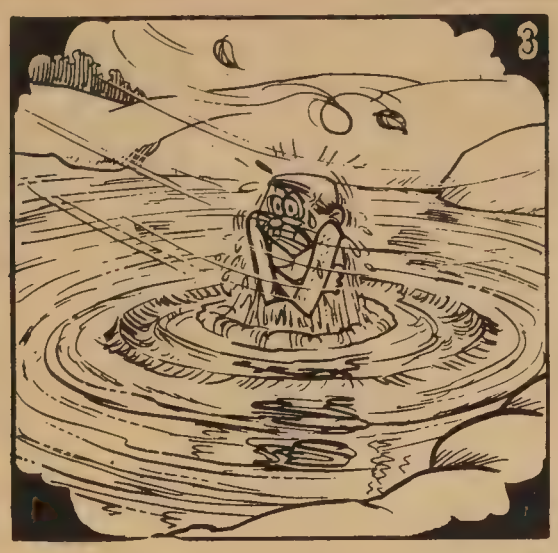

寒夢

華埠人語

☆海外「僑委」

據台北傳來消息，在行政院人事更調當中，會有部份立法委員主張，把現在的僑務委員會改爲僑務部，也就是把現行的委員制改爲首長制，但最難解決的是改部以後，無法安置若干的海外僑務委員，乃將此議擱置。這麼一來，海外「僑委」，確會捏過一把冷汗了。

☆碎臘像院玻璃

華埠臘像院開幕以後，除市大學生外，華埠各方人士對該院所陳列的古華埠汚史，如娼妓暗殺堂門烟窟及中國之鼠咬酷刑等，均予外國人以不良印象，表示憤慨，華文報亦著論評擊，可知一般輿論都不甚佳。

又該院開幕未及一週，其門前大玻璃已爲人擊破。

☆樂觀會獎學金

華埠樂觀會頃宣佈，凡於今年畢業高中學生可向該會申請獎學金，該項表格在男青年會歡迎索取云。

☆放映英語教程

四月十日（星期六），華人廣播協會將舉辦第二次電視英語教程放映展覽，該電視節目乃由一善用粵語教師主持執教。四月十日之放映展覽將會在三藩市聯邦儲蓄貸款會三樓舉行，放映時間由上午十一時起繼續至下午十一時止。

☆撥款移民中心

本市民主黨衆議員菲立波頓宣佈，聯邦商務部，經濟發展局已核准撥款五萬八千九百四十八元，給三藩市移民發展中心，該款目的在協助訓練及安頓本市失業華人做廚師之用。按全部計劃經費需七萬八千六百六十一元，不足之一萬九千七百十三元，由移民發展中心提供。

☆職業技術訓練

本市太平洋崗成人學校職業技術訓練班，訂四月十三日開學，每星期二，四晚七時至九時上課，爲時四週，有志參加者可電話七七一—四八八〇，學習期間全部免費。

☆多種文化學院

華裔法官劉百昌經多種文化學院託管委員會選舉中一致通過，連任該院副院長，正院長由本市市參事法蘭西華連任，劉法官是託管司創始人之一，對該院爲三至十二歲兒童服務計劃鼎力支持，該院託管局其他華裔傑出人士，尚有省下議員鄺江月桂女士，及本市郵政局局長李泮霖等。

☆玉石展覽

布倫達治地揚博物館由上週起舉行玉石藝展，展出時間爲每日上午十時至下午五時，免費入場，該展覽會將展出三百件名貴玉石，是由亞洲藝術文化中心主辦。

☆食品品嘗大會

由三藩市萬國協進會主辦每年一度的駐三藩市各國領館舉行之各國食品品嘗大會，訂五月十八日（星期二）下午五時半至八時半，假林肯路第九亞還由金門公園花廳舉行，入場券每人十元（包括稅金酒費），此項活動宗旨，在於各國食品藝術交流，及促進各國領事友誼，其所得款項將用作協助新移民之用。

☆通俗講座

中國文化中心基金會每逢星期三舉辦之「通俗座談會」，數月來甚著成績，參加者有華埠老人及灣區各大學學生。近兩週之專題座談，爲華人婚姻習俗。四月七日（星期三）仍繼續此一專題談論，並由周堅乃君講「武松殺嫂」，時間爲下午七時至九時，地點新呂宋巷四十一號，歡迎各界參加。

☆華航新航綫

中華航空公司宣佈四月廿六日起開闢中美間太平洋新航綫，並增加班次。華航稱，新增這條中美新航綫，每週航行四班次。

☆學生服務中心

學生服務中心，經於五月二十七日正式開班教學，前往報名註册者甚衆，該中心辦事人員對前途頗爲樂觀，並着手計劃暑期各項活動，希望各界踴躍參加。地點：天寅街七五六號，時間：星期六十時至四時，星期日十時至十二時，電話：八八五—五七三九。四七四—一二九二。

東西報是東西知識的寶庫
東西報刊載的都是好東西

金山掌故

一九零六年大地震中的華埠（上）

聚芬樓主

在地震的歷史上，一九零六年四月十八日三藩市所發生的那一次，以城市地區論，算是最嚴重的一次，震度約爲八點三，全市遭火焚燒達四天之久，建築物燬於火的共二萬八千座，使十萬人無家可歸，四百五十人死於火災中。大約那次大地震所造成的火災，最致命傷的是全市缺水，消防人員無可施其技，眼瞪瞪看着火勢乘着風勢，將一座座建築物吞噬，使全市成爲一片火海。

那次大地震華埠亦未能倖免，所有的建築物都燬於火，原因是華埠多爲木樓，更慘的是華埠人口密度高，當時財產與人命的損失多少，並無數字統計，但華埠成爲一片焦土，而火災發生時，滿街人羣倉惶走避，或搶救人命，或搬運財物，十足熱鍋上的螞蟻，損失慘重，在所難免。

大地震的第一晚，華埠已遭祝融肆虐，當時最大的火頭，來自乾尼街西，由於在乾尼街夾企李街角有一間西藥店藏有火藥，火頭一到，火藥爆炸，附近建築物迅即波及，火勢由此直上都扳街。

當時位於乾尼街的舊警察總署建築堅固，未受地震之災，又與華埠毗鄰，前面隔了一個砵市茂公園，可免火頭殃及，乃成爲華埠救災站，在「納曉區」的菲孟大酒店也是一個安全的建築物，爲當日救災委員會的臨時辦公廳，由舊警察總署經砵市茂公園，沿企李街穿過都扳街，市作頓街，跑華街而到美臣街的菲孟大酒店，這段路便是火災中「救災」人員溝通消息與工作聯絡的路綫，由於大地震以後，煤火電力水源等供應都斷絕了，當然沒有電話溝通消息，這場大災禍只靠街坊互相救援，無消息通出外面，而且遠水不能救近火，災民大多望天浩嘆，人人走離災區便算，對這場天災，「人力」一點辦法也挽救不了。

到了午夜，另一火頭則由孖結街而上，甚至噬向跑華街和「納曉區」去，其時華埠主要樓宇都已燒燬了，濃烟滿佈，火柱冲天，那慘象是驚人的。

火災第一天直至午夜爲止，華人自華埠走出的約一萬人，據以拯救華人妓女著名於時，被尊爲華埠「老母」的金馬倫女士回憶稱，當時一般華埠居民，都很有秩序的離開災區，但一些黑社會所僱用的「斧頭仔」却存着「發災難財」的歪念頭，在居民離開以後，到災區搜索財物，因爲華人錢財，多不入銀行，收藏在家中不易爲人見到的地方，這些「斧頭仔」是有「路數」找到的，所以頗有所獲，但也有些在濃烟中暈厥，葬身火海，這正應了那一句「人爲財死」了。

華埠災民，被指導走向幾個避難的地方去，一處是北岸區的華盛頓方場，一處是福特泮，一處是碼頭大厦，但大部份則乘渡船到屋崙去。因爲中華總會館在那邊的雲菲史葛堡設有華人難民營服務處，當時聯邦政府曾派專人到各難民營視察，他們指出在災難面前，並無貧富種族之分，華人在難民營所獲得的待遇是平等的，並無歧視事件發生，即使清廷的駐美大使亦派員到難民營宣慰，認爲華人所受待遇滿意。

雖然華埠在大地震的首日已全部燬於火，惟第二天火神仍降臨這一廢墟，剩下來的建築物殘骸又再燃燒一次，而且牽連到「納曉區」西邊斜坡，由加利寬街另有一火頭燒上來，幸其時廢墟已無人居住，再燒一次也算不得甚麼了（未完，待續）

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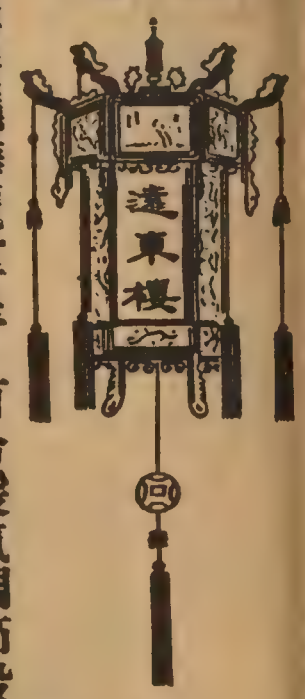

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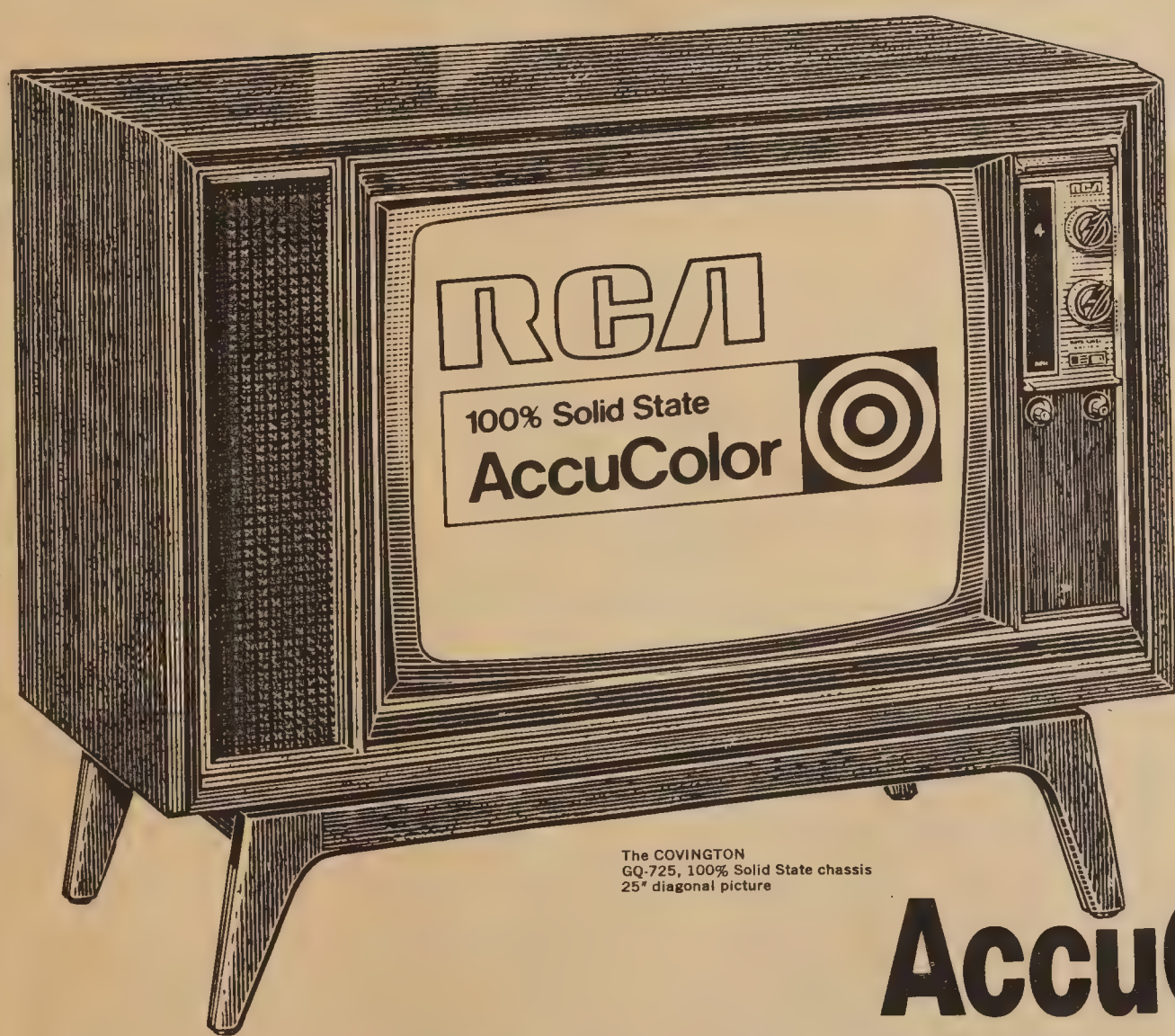

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工時學

周維傑

「工時學」與美國的工廠管理

美國在平時的工業生產是全世界第一，在戰時是自由集團的最大兵工廠，我來美後，感於美國工商業的發達，實非其他國家所能比擬，曾參觀了幾家美國的工廠，對他們在工廠管理上所收的效果，確是發揮了科學管理的最大功能。在一切講究科學精神與實際效率的今天，「工時學」佔科學管理的重要一環，吾人不能忽視。

何謂「工時學」，「工學」（MOTION STUDY）就是動作的研究，「時學」（TIME STUDY）就是時間的研究，所謂「工時學」，就是動作與時間配合的研究的學問。吾人日常生活當中，爲了要達到省時省力的目的，也離不開「工時學」的研究範圍。例如，一個家庭主婦要到廚房煮飯做菜之前，先要研究一下，在雙手能力的可能範圍內，要如何才能多拿幾樣東西，如器皿、炊具等，以免在廚房裡徒勞必要浪費的時間與動作，以求達到最省時最省力的效果。

英國自從工業革命以後，首創「工時學」的研究，在當時工廠接連設立，全國大興土木，由於當時「工時學」研究的漸被應用，因此當時的建築業，紡織業，機器製造業（如紡織機、蒸汽機），造船業等發展很快。今日美國的工廠管理對於「工時學」的研究及應用更發揚光大，例如工廠裡對於工人與工作台的距離、高度，角度、工具箱與工人拿放的位置的高度，原料存放的位置與工人的距離、高度、角度，以及產品製成後，所要擺放的位置與輸送帶或弔車要來搬運時所成的距離、高度、角度等，這些動作與時間上的配合應用，均作了最有系統及科學管理化的操作。

工廠管理在應用科學管理的要求之下，對於工人自己求本身操作機器的動作與姿勢，更要訓練他們能合乎動作與時間上的有效配合。例如要訓練工人在伸手拿東西時，手掌與手臂間的距離怎樣才能發揮到最省力、最省時。工人與工作台之間的距離、高度、角度要保持多，才能使工人在彎腰或伸腰時才不致有吃力或易於疲勞的感覺。工廠管理人員更要長期訓練工人全身動作的正確姿態，養成工人優良姿態的習慣，以增進工作效率。其他還有四點應注意的事項：(1)在工廠本身的基本設備上，通風設備要良好，經常保持着新鮮的空氣，讓工人不易很快就感覺到疲勞。(2)廠內的照明光綫要充足，保護工人的眼睛，這也間接防止產品被做壞不良率的增加。(3)整天八小時的工作時間裡，除了午餐用飯時間外，在上午及下午共應有二次十分或一刻鐘的休息時間，讓工人喝水、喝咖啡或做輕鬆的活動，使疲勞恢復過來，再繼續做有效率的操作工作。(4)在可能的範圍內及不影響工作實效的情形下，工廠能在工作時間內，定時地播放二次（早上及下午）悅耳、動聽的音樂（有的工廠已這樣做）來恢復工人整天身心的疲勞，提高工作效率。以上四點補充注意事項，也是爲要配合提高工人工作效率，工廠管理的負責人員，值得去研究改進及推行的。

還有一點特別值得一提的，是美國工廠管作崗位上的適當地點，以備救急。這些安全措施，大大地減少了工人的精神威脅，使工人工作時增進安全感，提高工作效率。

工廠管理的最後目的，就是要提高工作效率，增加生產。因此工時學對工廠管理，必須要互相密切地配合應用，以期收到最佳的效果。

中原攝影學會遷往新址

本報訊　本市中原攝影學會近年來由於會員不斷增加，會務發展日見擴大，極須添置攝影器材及黑房設備，以輔會務發展。該會鑒於原址不敷擴展要求，經已租得三藩市都板街七四五號二樓（即英端工商總會二樓）爲該會新址，並定於四月五日遷往辦公。

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過渡時期

余卓雄

我們讀小說，看電影，常替大團圓的結局感到高興。那麼悲劇是否「此恨綿綿無盡期」？這一週我們紀念耶穌的受難，目擊一個本來是羞恥的十字架變爲榮耀拯救的記號，似又不然，因爲受難過後的第三個清晨，帶來復活節的歡唱！

受難的星期五也曾使當日的世界充滿失望，但是那僅是正義與罪惡作戰的一個高潮，好戲在後頭，如果沒有復活，受難的事實才是永遠的失敗。

希伯來書說的：「惟獨見那比天使小一點的耶穌……」，英文本譯作「惟獨見耶穌暫時比天使小……」，這個「暫時」，是勝利的關鍵！從耶穌被釘到復活，是歷史最黑暗的三天，希望被扼殺，彌賽亞騎驢入聖城的凱旋威風全部過程不過曇花一現，門徒四散，猶太社會頑固份子的威脅，「暫時」解除，但他們從來不會夢想到這種「暫時」的狀態，却是神子復活的前奏曲。

聖徒保羅同意「我們如今彷彿對着鏡子觀看，模糊不清。到那時，就要面對面了。我如今所知道的有限，到那時就全知道」。因此我們看悲劇，不必認爲無可挽救，就是對惡人的得意，也無需表示羨慕，日常一切的被輕視欺侮，只要認爲是暫時的，內心反而剛强起來。

世上最令人害怕的，要算死亡。受難節給我們看見死亡的定律，復活節則證實死亡不過暫時。人死了，靈魂復生，對信的人來說，是盼望，處處泰然。不信的人沒有盼望，手足無措，對死亡沒有認識的人，生着也缺乏目的。

董顯光博士最近逝世，他在愛子世良駕機遇難，夫妻十分悲傷之時，引經鼓勵信徒說：「上帝也沒有把基督從十字架上救解下來」，他寫信給台灣的朋友說：「近來身體不好，衰老是人生自然現象，但願靈性的光輝，不因健康欠佳，而日漸泯滅」。董夫人則說道：「我們所受的苦難，遠不如保羅之甚」，這都是深透人生「暫時」的道理。

孟子曰：「生亦我所欲，所欲有甚於生者……死亦我所惡，所惡有甚於死者」。他的「欲有甚於生者」，我們可以猜想爲「雖死何妨」，而「惡有甚於死者」就是「死亦猶生」。也就是耶穌說的：「愛惜自己生命的，就失喪生命，在這世上恨惡自己生命的，就要保守生命到永生」。

我們後園裏現在還是冬末的凋殘景象，內子已經動手鬆土下種，看出去沒有動人的地方，仍是一片黑而髒的泥土，但是我們每早澆水，不是一種信心的行動麼？我們知道這是一個過渡的時期，花朵燦爛和芳草油綠的季節不日來到。

我記得在父親彌留前和他說過的話。我們曾整夜掙扎禱告求天父保守他，到了他呼吸急促之際，我一轉爲安地說：「爸，現在讓我們一起禱告，我們在天上見，願上帝接待你的靈魂」。他平安地合上眼睛，他和我在那最後的一刹那，明白「暫時」在靈程上的眞意義。

耶穌受難後第三天，震撼人類，粉碎死亡權柄，十字架本來是羅馬刑具，而今成爲世代救恩的象徵，我們整生有許多個過渡時期，但我們堅信我們在最後是勝利的！所以我常對失意的朋友說：「讓我們暫時忍耐一下」。

眞理隨筆

鄭志强榮任富國銀行華埠分行經理，理莫鏗到賀。宴公行舉界僑，理經本報（攝吟少李）

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孫科先生八十述略

十三　三訪莫斯科

中蘇邦交自民國十六年清黨以後，早已斷絕。後因「九一八」事變以後，日本侵略日急，政府積極爭取與國。始於民國二十一年恢復邦交。二十五年「中蘇文化協會」成立，舉我爲會長，蘇俄駐華大使鮑格莫洛夫爲副會長，從事國民外交活動。「七七」事變發生，中央決定要我和王亮疇（寵惠）先生展開對蘇談判，接洽軍援。蘇俄方面的反應甚佳，主張先簽一個互不侵犯條約。我們將此意呈奉中央指示後，不久即行簽訂。

民國二十七年，政府決定派一個訪問團，到蘇俄去洽借一億五千萬美元的軍火援助。由於我具有上述的條件，被認爲較適當的人選，於是發表我以特使身份，率同傅秉常，吳一飛一行，搭乘飛機，繞道荷蘭、柏林、華沙抵達莫斯科。翌年三月，我第二次前往訪問，則是由西北經新疆前往，爲了爭取三億美元的軍火援助。當我離開莫斯科到達巴黎不久，楊耿光（杰）已由我國駐俄軍事代表團首席代表調任爲駐俄大使，忽接中央電令，要我再度遄返蘇俄，幫助他觀察蘇俄方面的軍事、外交動向，所以算是第三次訪問莫斯科。幸均能不辱使命，圓滿達成任務。

在這三次訪俄期中，有幾件事，我的印象最爲深刻：

第一件，是克里姆林宮的「整肅」復「整肅」：當我第一次往訪時，鮑格莫洛夫大使早已調回國內。我到達莫斯科之後，先訪問外長李維諾夫，向他打聽鮑大使的近況，他却顯出諱莫如深的樣子，避而不答。後來，有機會和史達林談及，纔知道是被槍斃了。

過去我們革命政府在廣州的時候，曾聘過一位俄國的將軍，名叫加倫，擔任軍事顧問。當我第二次訪俄時，有一天楊耿光向我談及，說加倫這個人很冷酷無情，態度傲慢。我問他何以見得？他說：『某次在蘇俄國防部門首見到他，我向他打招呼，他理都不理』。本來此行蔣委員長曾要我順便向俄國政府商借加倫再度來華，擔任軍事顧問，我就向史達林提及，他想了一想，纔恍然而又輕鬆的說：『啊！我知道了。這個人原名叫 Blucher，軍事上很有天才。後來，因爲他與日本暗中勾結，出賣情報，我們已經把他「整肅」了』。在共產國家，整肅就是被殺的同義字。後來我對楊耿光說：『你在國防部門首碰到的並非加倫，而是見了他的鬼』。他聽了大感驚訝，問我此話怎講？等我把以上的事實告訴他後，纔恍然大悟。

誰都知道，史達林是一個大獨裁者，他的獨裁完全是建築在秘密警察之上。所以對於特務頭子特別賞識，也很不放心，隔不多久，就得「整肅」一個。記得我第二次訪俄時，史達林設宴款待，特別向我介紹座中一位矮矮胖胖的人，盛讚他在破獲日本間諜方面的功勞。但當我稍後自巴黎再去莫斯科時，這個曾被他捧爲「忠實同志」的特務頭子，却已離開人間，不再見了。

第二件事，是那時蘇俄的老百姓特別窮，而政府就利用這個「窮」來敲吸人民的骨髓；蘇俄人民爲了救窮，把許多「傳家之寶」的古董，往國營的古董店裏送，政府先用貶值等於廢紙的盧布買進，再以最高的價錢去換取外國遊客的外滙。

第三件事，是階級觀念特別重：本來任何一個國家，一個社會，要說完全沒有階級的區分（有形的或無形的），是不可能的事，而且也不必諱言；但共產國家總說它沒有階級，自詡爲「勞苦大衆的天堂」，事實却又大謬不然。舉例來說：蘇俄凡是部長以上的人物，都是坐外國最名貴的小汽車，較低的官員，坐次一等的外國車，工廠廠長和公司總經理之流，就坐俄國自己生產的劣質汽車，至於一般人民，則只能在沙僅得六百盧布，表面看來好像很接近；但事實上，二三百盧布根本不足以維持一個五口之家最起碼的生活，而部長級人物，則克里姆林宮內設有專爲他們消費的「超級市場」，各種貨物都是舶來品，實售價格不過市面上的十分之一。這就是說：六百盧布的薪水，其實際購買力等於六千，差額非常之大。

第四件事，是外交上的反覆無常：當我第二次在莫斯科時，英、法兩國也派了軍事代表團和它共同商討防範德國的問題，蘇俄的先決條件，是要英、法承認它所占領的波羅的海三小國（即拉脫維亞、立陶宛、愛沙尼亞）爲其領土的一部份，英、法覺得此事甚難，沒有答應。等我第三次重返莫斯科時，德國的代表團早已到達，滿口承認它的這個條件，於是成立了「德蘇互不侵犯協定」，同時出兵瓜分波蘭。後來，德國向它進攻，這個協定等於一張廢紙，又不得不才援於英、美，和德軍拼個你死我活。

在民國二十七、二十八年抗日戰爭中，我遇着兩次危難却安然渡過，值得一述：一爲二十七年九月間，我訪俄經香港歸國，乘飛機赴漢口謁蔣委員長報告經過，因日本間諜所得消息不確，用海軍飛機錯射是日由港飛重慶之中國航空公司飛機，在中山縣上空擊落江心，遭難者十餘人，僅一人倖免，而我於是日上午安然飛抵漢口，下午始知日人宣佈，乃欲迫機降落，其目的在擒我以雪恨；一爲二十八年十月，我請假在港寓休養，因重慶立法院電促返院，故提前離港；不意抵重慶後十日，即有日軍襲取香港之事發生，倘我此時仍留香港，將不免爲日軍俘虜，受種種凌辱了。

十四　赴法就醫與旅美

民國三十七年冬，我臨危受命，組織新閣，原期有補時艱，挽回頹勢，無奈戰局日蹙，個人的健康尤感不支。故不久即提出總辭，獲得批准，想在香港稍事休養，而失眠症反益形嚴重，高血壓也在加劇中，遂接受各方友好的敦勸，偕同內子於民國四十年赴法就醫。到了巴黎，初住傅秉常兄家，後接溫源寧大使自希臘來信，要我前往雅典，住了一個多月，得到幾位高明醫生的診治，體力逐漸恢復，又去地中海的克利特（Crete）島上靜養了一個時期，纔再回到巴黎。

四十一年，我們決定移居美國。七月，內子先行，我則遲至聖誕節前後始抵紐約。到達紐約後，又作了一次全身檢查，纔發現有十二指腸潰瘍，及血壓甚高，失眠等病症，醫生吩咐凡米飯、麪包、水果都不吃，牛奶祇能用脫了脂的。這樣經過三個月，體重由原來的一百六十五磅減輕了二十五磅，體力實在支持不下去了，纔在醫生指導之下，將飲食稍加調整。

在紐約時，分期住在長女穗英及二女穗華家裏。四十三年夏，始遷加里佛尼亞州，此時次子治強也自香港舉家搬來同住，却後餘生，始得於異域重敍天倫之樂。先是，我們在洛杉磯之 Anaheim，以二十五年分期付款方式，買了一幢房子，住了四年。後來，因環境欠佳，乃將房子賣掉，又在洛杉磯南面臨海的 Laguna Beach 再買一幢，就此定居到回國。

在美國定居的一段悠長歲月中，友朋酬酢甚少，惟有國內去的朋友，纔不惜遠道來訪；不能前來的，也多拍個電報或通電話，張君勱先生亦時相過從。所以除了偶爾出外小作旅遊外，大部分時間都消耗在讀書上面。至於公開的活動，僅從一九六四年起，中華文化教育基金會推我擔任董事長，每年在華盛頓開會一次，得與旅美文化教育界的朋友聚敍，討論一些例行性的問題，亦頗愉快。

編者按：孫科先生八十述略以下爲：（十五）回國定居。（十六）訪韓訪菲。（十七）接受哈斯國際獎。上述三章，因近年新聞已有刊載，故從略。

東西文庫　孫科

民族意識

光宗

美國，雖說這個國家是來自世界各種各族的「大熔爐」，但膚色的不同，種族歧視在所難免，「大熔爐」不過是門面話，一個入了美國籍或在美國出生的華人，法律上雖爲美國人，但見面時給人的印象他仍是一個中國人。

在百餘年華僑留美歷史當中，中國人吃盡苦頭，挨盡凌辱，排華時代的血淚，談起至今猶有餘怖，華人把美國的荒地變成沃土，爲高山絕嶺及沙漠舖路，「鳥盡弓藏」，反華狂徒高呼「把支那人逐出去！」華埠變成華人的「集中營」，「支那人的機會」，乃「絕望」之成語。

在這種環境下，中國人的「民族意識」便顯得特別強烈。爲甚麼我們炎黃子孫要寄人籬下？爲甚麼我們的國家不能護僑？爲甚麼我們只能爲人洗衣服和做廚子？爲甚麼別人到了中國趾高氣揚？在中國的領土上居然標出「中國人與狗」不能入內的牌子？爲甚麼我們到了別人的國家要忍聲吞氣，做第二等或第三等國民。

這一連串的「爲甚麼」，答案離不了「屈辱」兩個字。於是海外僑胞都希望祖國有強大的一天，僑民有揚眉吐氣的一天。抗戰勝利後，我們曾有過一個短暫的時期躋於四強之列，中國人的分裂爲兩個政權，海外僑胞有家歸不得，但那份希望祖國強大的心，無時或已。

我相信海外華僑對政黨的興趣不高，而對國家求治之心甚殷。他們對事而不對人，對民族而不對政黨，所以中共的強硬外交政策，確曾使海外僑胞吐一口悶氣，由衷地喝彩，而中國的科學家發展火箭，把人造衛星送上太空去，海外僑胞也一致喝采，但這絕不能說僑胞「附共」，這是民族自尊心的表現，也是「民族意識」在我們心中燃燒的直覺。

同樣的，李政道楊振寧獲得諾貝爾獎金，李卓皓在荷爾蒙研究上獲得世界性的讚譽，我們也毋須去追尋他們是國民黨教育栽培出來的，還是美國學府的產品，總之這是「中國人」的光榮，中華民族優秀的偉大的表現，如果強把「中國人」的成就歸於某一政黨或某一個人是我們海外僑胞所不能容忍的。

大部份的僑胞都關懷祖國，他們對祖國政府的措施，有好說好，有壞說壞，是十分公允的，誠如我前面所說，僑胞讚揚中共的成就，並非「附共」，因爲他們也曾吃過中共擠取僑匯的虧，看到親友被清算而弄到家散人亡與及「五花浮屍」滾滾而來的慘象，他們憤慨地控訴共產黨的慘無人道，這些明，好壞分清的表現。

中華民族有廣大的土地，深厚的文化，秀麗的山川，豐富的物產，我們該有民族的自尊心與自信心，在縱的歷史上，我們一脈相傳，只承認一個中國，換朝換代，政權的轉變，也沒有亡了國，只有淪於異邦才是亡國，如今我們也是一個中國而有兩個政權，決不是兩個中國，我們永遠反對兩個中國，反對分裂「中華民族」的力量。

海外僑胞對祖國的向心力，是看其政績而非懾於某一政黨的力量，他們口中的讚貶都是以「民族大義」爲原則，比方一位華僑旅行台灣回來，對台灣人民的豐衣足食，經濟長成率增加，工商業發達，農村繁榮，教育普及等作讚揚，他們並非爲「國民黨」宣傳，而是目擊的，但對國府在外交上的軟弱，官僚作風盛行，貪污現象存在等事實也予以抨擊，那也並非表示他們是反國民黨的，執政者是人民的公僕，國家主人翁是有權對「公僕」讚貶的。

基於海外僑胞的「民族意識」，他們都希望祖國能強大起來，人民生活好起來，好讓海外遊子「落葉歸根」，在自己的國土裏安居樂業，不論那一個政黨能做到這一點，都是海外僑胞所歡迎的。

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聽到入神！
聽到開心！

金山客批世情

木匠競選

有一自稱爲詩人，歌唱家，畫家，曾有犯罪紀錄，倡同性戀，現任木匠者出而競選三藩市市長。

金山客曰：此人有胆出馬，乃因三藩市與其身份相類之「同志」甚多，不怕無人支持也。

女性過剩

一九七零年之人口調查顯示，全美國陰盛陽衰，共有女性一億零四百二十九萬四千人，較一九六零年增百分之十五。男性共九千八百八十九萬一千人，較一九六零年增百分之十二。

金山客曰：美國女多於男，且增加率又較男性爲多，男性中心社會將被推翻，惟男子則大有理由納妾，以免女性過剩也。

人獸之間

一猩猩會穿衣刷牙上厠所，羅省法官判其非獸。

金山客曰：有人倡暴亂，以殺人放火爆炸爲樂，其人可否判之爲「獸」？

上有餘下不足

台灣取締男子蓄長髮，近又禁婦女穿暴露性短褲（又名「熱褲」。）

金山客曰：上有餘而下不足，亦社會病態焉。所謂「富者愈富，貧者愈貧」，其能抑富濟貧，亦爲政要道也。

得咳笑□□□ 現場錄音

「嬉皮」理論

甲：你的頭髮咁長，鬼咁難睇，好心你快的去理吓髮啦。

乙：你就想嘞，要我自己出錢理髮，俾你好睇，冇咁便宜？

咖啡命

吳生成：整定冇「咖啡命」，飲親咖啡就唔瞓得着覺。

譚翰標：我都係冇「咖啡命」嘅，不過我嘅情況喺唔同你相反，我係瞓咗覺就唔想飲咖啡。

三總與藩領趙市事彤青頌儀年發小節華姐大僑會優秀蔡周彤年青華振）。

東遊記

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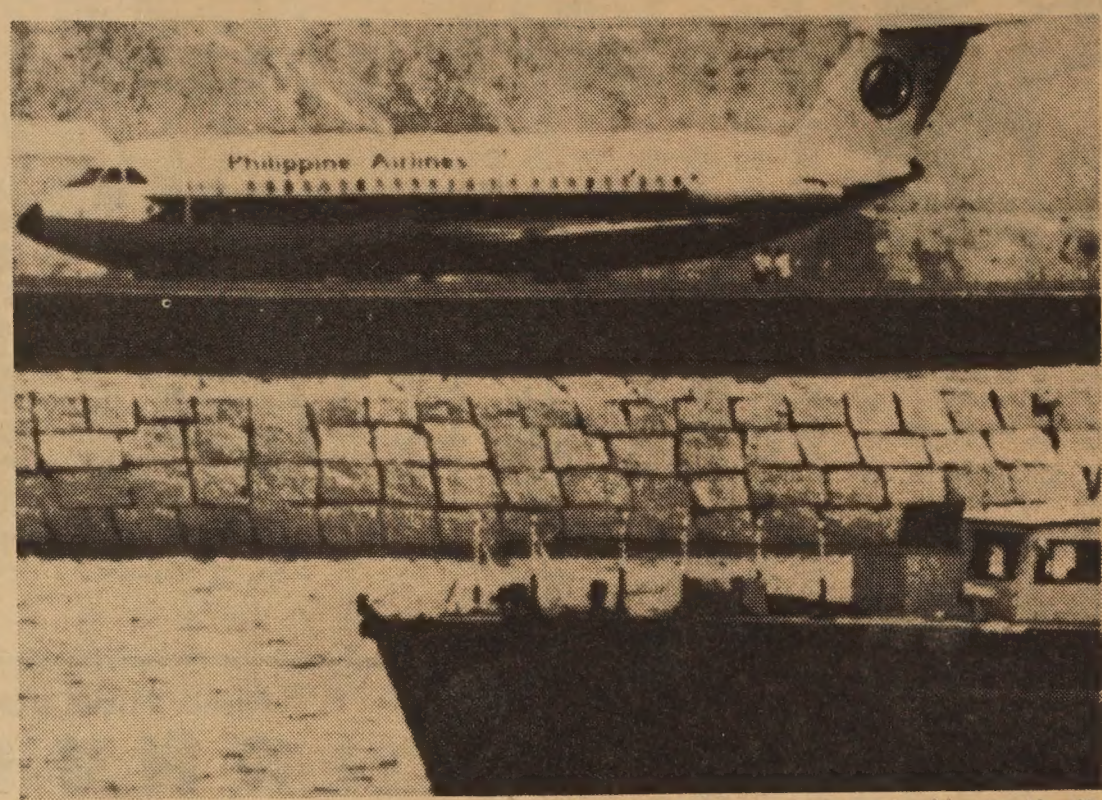
劫客機赴中共大陸

卅六小時鐵鳥驚魂

Chinese Tells Story of U.S. Exclusion Law

Filipino jet hijacked to China



This Philippine Airlines jet, hijacked on an internal flight Tuesday, is shown in Hong Kong. Nineteen passengers were let off here before the five hijackers forced it to go on to Canton, on the Chinese mainland.

菲律賓航空公司客機被劫騎前往大陸，曾在香港啓德機場留停加油，一爲圖警艇（右方）在監視該機情形。

（本報綜合報導）

上週二（三月三十日）一架菲律賓航空公司 BAC 111 式噴射客機，被六名菲籍青年騎劫飛往中共大陸，因此乃第一宗騎劫飛機前往中共大陸者，所以引起舉世矚目，前此於一九五二年亦曾有一中國學生擬騎劫一架菲航機往大陸，並曾殺死正機師及侍應生，唯未成功。

該機共有乘客四十四人，原是由馬尼拉飛往明答那峨島的納卯市的，途中突被五名菲律賓青年攜帶手槍，一支卡賓槍及一把剪刀，迫令機師駛往北京，但因機上缺油，乃在香港着陸補給。

當飛機抵達香港啓德機場時，約爲上午八時卅分，此爲香港首次涉及劫機事件，機場經理柏寧曾企圖說服劫機者，要求釋放機上乘客，未爲劫機青年所答允，並警告柏寧勿行前，造成空氣十分緊張。後來劫機者與機場控制室聯絡，要求加油，控制室則以釋放乘客爲條件，相持半小時，劫機者卒挑選十九名成人，一名男嬰，合共二十人將他們釋放下機。

啓德機場這才派出一部加油車給被劫的飛機加了二千二百六十三加侖油，劫機者並索北京航綫圖，機場人說沒有，因廣州離香港只有九十哩，於是便取了一個廣州的航綫圖直飛廣州，約於中午十二時降落在白雲機場。

中共方面，於翌日（三十一日）上午十時卅二分，釋放全部乘客及機員廿四人，使飛離廣州，並發表稱，菲航機「非法侵入」，經過必要之調查後決定予以寬大處理，限令該機迅速離境。但其中有衆名劫機者不願返菲，獲得中共庇護。

顯然的，在機上劫持乘客的暴徒只有五人，到了中共大陸以後，則成爲六人，這便表示不露面的一人，可能是主持人。

該航機飛離廣州後，同日上午十一時十五分飛抵香港，停留四小時，即飛返馬尼拉，結束了橫跨菲律賓和中共大陸間卅六小時的戲劇性事件。

菲警方於事後發表，六名劫機者均爲明答那峨大學的激進學生，其名單如下：羅維他納——化學工程學生，大學學生會副主席，蔡某，華裔——美術學生，毛西沙——機械工程學生，巴斯基納斯——機械工程學生。羅素洛——大學教授之子。畢古洛。

據稱：暴徒對劫機事早已籌劃，相信係由羅維他納所率領，因他早已表示要往北京，劫機時所用的槍是蔡某從宿務省的丹那歐設法取來的，羅素洛則負責審閱地圖，測量空中距離云。

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